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Calvinist Contact

An independent Christian weekly

September 9, 1988 / 44th year of publication / No. 2131

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Schrader's Calvinism has impact on "The Last Temptation"

Robert VanderVennen

TORONTO — "Jesus is powerful — He can change your life," screenwriter and Calvin College graduate Paul Schrader told 50 media representatives at a press conference in Toronto about the controversial movie "The Last Temptation of Christ."

Acknowledging that many Christians have been bitterly critical of the film, Schrader said that what is good about the film is that it focuses attention on the Christian faith and on the personal faith of all who see the film.

Schrader and Willem Dafoe, who plays the role of Jesus in the film, answered questions about the movie for an hour at a new conference intended to help clear the air about the movie. Representatives of newspaper, magazine, radio and television were present, especially those who report on entertainment. In Canada at present, the movie has been released only in Toronto and Montreal.

Perception of Jesus has deepened

When asked how his perception of Jesus has changed over the years, Schrader, who grew up in a Christian Reformed home in Grand Rapids, said that the Jesus of his youth was the sweet, smiling blonde whose face you see in

See **SCHRADER'S** -- p. 3.

Thinkbit

Only editors and people who have tapeworms may properly use the editorial "we."

Napier Moore, former editor of *Maclean's*

Photo: Robert VanderVennen

Paul Schrader interviewed in Toronto.

Two UC pastors take stock after gay issue decided

Bert Witvoet

ST. CATHARINES, Ont. — Several United Church ministers are not happy with the actions of their general council on the issue of homosexuality. Delegates from the Hamilton Conference, for example, were generally opposed to the spirit that sought greater acceptance not only of the homosexual inclination, but of the practice as well. Two of these were the Revs. Dr. Philip Cline and Graham Scott, both from St. Catharines.

Dr. Cline, pastor of St. Paul's United, agreed that the wording of the statements looks innocuous enough. If "sexual orientation" means what the dictionary says it means, namely that it is an inclination, then nothing has really changed, he said. But the intentions of the pro-homosexual lobby were clear, he felt, and the ambiguity of their resolutions were there for the purpose of allowing persons who practise homosexuality to be eligible for membership and ordination in the United Church.

"Both the Old and the New Testament are consistent in three things," he pointed out; "murder, adultery and homosexuality. That's quite significant."

Cline said he was very disappointed in the actions of the general council. Adding the phrase "regardless of their sexual orientation" to the membership clause was most unnecessary, he said. The original clause already spelled out that "all persons who profess faith in Jesus Christ and obedience to him," are given full membership.

A second reason for his disappointment lies in the fact that the general council "gave the appearance of disregarding the will of the membership." Nearly 2,000 petitions were sent in from all parts of Canada at the encouragement of the church leadership. Now many feel betrayed because the council ignored their petitions.

Seducing warm hearts

Cline noted that the people who pushed for the pro-homosexual resolutions continually used the catch phrase "justice." It's a seductive kind of argument, according to him. "People in the United Church are generally warm-hearted, sympathetic people. They like to be open and accepting to all people. But the assumption has always been that, although the door is open, people are expected to respond to the gospel by changing their lives." That assumption was pushed aside at the general council in the name of justice, he felt.

According to Cline, the commissioners appointed by each conference (there were 380 in all) were not representative of the people in the pews. "There was a most unfortunate linking of the homosexual/lesbian movement with the feminist movement." Together they politicized the process of appointment, he said.

Cline further pointed to a fairly large swing vote at the council that produced a 55 per cent majority. He felt "the hinge" to be the openness stance which characterizes the United Church and which the homosexual lobby appealed to. "We are not very good at fighting," said Cline. "Maybe that's because we are typical middle-class Canadians."

See **CHASTE** -- p. 2.

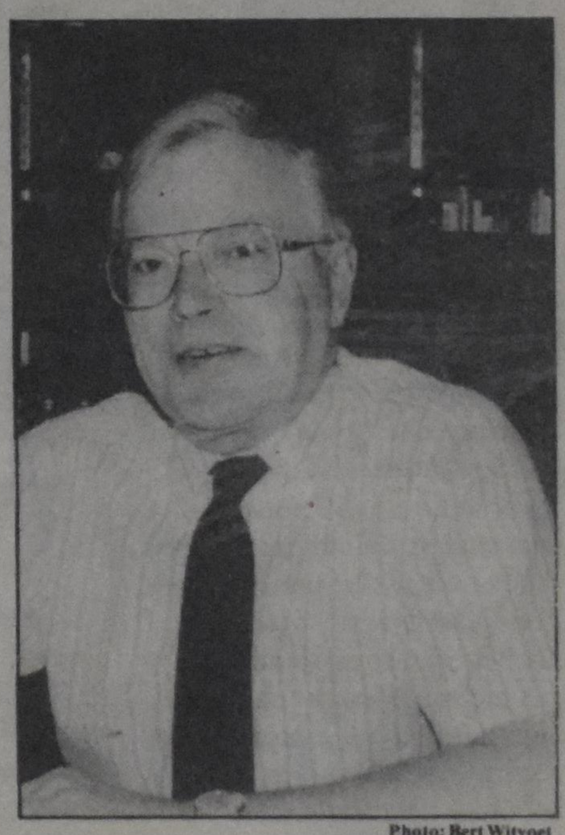

Photo: Bert Witvoet

Dr. Philip Cline at his desk in St. Paul's.

Vision TV debute includes Reformed content

Margaret Griffioen-Drenth

TORONTO — Vision TV appeared on Canada's television airwaves on Sept. 1 marking the culmination of several years of planning and redesigning of the unique interfaith, national television network.

Vision TV currently broadcasts only three original hours each evening (6 p.m. to 9 p.m. EST and PST, slightly staggered in other areas) followed by an immediate repeat. Content is being provided by various religious groups, including Roman Catholic, Islamic, Jewish, Moslem, United Church, Christian Reformed Church (CRC) and other Protestant groups.

Programming will consist of a mix of public affairs, music, movies, drama and a variety of shows that address issues of values, faith and spirituality. The National Film Board (NFB) is also being given opportunity to air some of its feature films, and the network is purchasing suitable international productions. The network will be available across the country on local cable stations. Organizers stress that it is not part of the pay TV system.

Reformed content

Members of the Reformed community are excited that the CRC-based program, Faith 20 is a part of the new network. Appearing Monday evenings (times vary across the nation) Faith 20 features Dr. Joel Nederhood who addresses various issues and human problems, and at times, conducts interviews with people who have expertise or special insight on a given topic. An 800 phone number is also provided to viewers who wish to contact the program (off air) with questions pertaining to the program or life experiences or who seek various kinds of information. A panel, composed of CRC volunteers, is on hand during broadcast times to answer calls and a staff member from the CRC head office in Burlington, Ont., is available during all business hours to answer calls.

When the network received broad-

See **TV** -- p. 2.

In this issue:

Berta Hosmar experiences the communion of the saints p.9
An incest victim from the Reformed community tells her story p.10
Poetry of hope and comfort ... p.13

News

Chaste singleness gift, not model

... continued from page 1.

Cline also felt that the late hour (a motion to adjourn before midnight was defeated by those who wanted to push on) influenced the outcome. Discernment was at a low. The next morning people seemed to wake up to what had happened and came with a number of amendments that pointed to marriage and chaste singleness as gifts.

Loopholes getting bigger

Graham Scott, pastor of Welland Street United Church, (since moved to a charge in Burlington) was equally disappointed with the proceedings in Victoria. "As I listened to their arguments and took note of their assumptions, I could sense only that they believed in an evolving trinity of inclusiveness, equality and ambiguity," he said in a sermon to his congregation. "Their 'inclusiveness' excluded biblical statements on sexual purity. Their egalitarianism included the *Animal Farm* principle that some are more equal than others. And their ambiguity permitted ever more and ever bigger loopholes in faith and morals."

Scott considers himself a liberal in the United Church, but he has discovered that some now think of him as a conservative. One reason why he is so opposed to the idea that there can be a moral practice of homosexuality is the statistics he quoted on white homosexual male behaviour. According to a 1978 report from Bell and Weinberg, 92 per cent of this group of homosexuals engaged in sexual behaviour with between 25 to more than a thousand partners in a lifetime. Of the eight per cent who had fewer than 25 partners, none were found to have had only one or two; and only one per cent, three or four.

Scott found that every attempt to have marriage, celibacy and chaste singleness introduced as models or norms were defeated by the Council. The closest they came was accepting them as gifts. He felt that there are strong anti-nominian currents sweeping through the church.

Road from Victoria

Both Cline and Scott are members of the Community of the Concerned, a movement within the United Church that seeks to honour the authority of the scriptures and the work of the Holy Spirit in changing people's lives. Both subscribe to *Theological Digest*, a magazine published by a theological association and spiritual fellowship called Church Alive.

There will be a steering committee meeting in September of the Community of the Concerned to determine what churches who oppose the Victoria statements on sexuality should do now.

Cline himself has no plans to leave the denomination, and he encourages others to stay in the church to continue the struggle. He still sees hope for his church. He pointed out that it is the conference, with the assistance of the local church and the presbytery, who rules on the fitness of candidates. "Conferences can block anyone they wish to," he said. "The statement from the General Council is really no more than advice."

He indicated that a study of history will show that a decline in civilization is usually accompanied by sexual aberations. "You can see this in ancient Greece, in the Roman empire, in the French empire. This is also the mark of an affluent society which can afford sins another generation could not afford," he added.

Cline realizes that reform usually implies an awful lot of suffering before it takes hold. But he pointed out that at a time when the leadership of the Catholic Church had become morally corrupt, the Lord brought about renewal through the Reformation and the Counter-Reformation.

TV network for Canadian faith groups

... continued from page 1.

casting approval from the Canadian Radio-Television and Telecommunications Commission (CRTC) last December, Faith 20 personnel were concerned that their program would not be allowed to air because of insufficient Canadian content.

The half-hour program is produced in Chicago through the radio ministry of the CRC, The Back to God Hour (BTGH). And though it carries some Canadian content (and is currently aired in Canada on the Global network and Edmonton cable television) there was fear that it would not be enough to meet the CRTC standards.

In the end, the problem was not there. The CRTC requires the network as a whole to provide 60 per cent Canadian content, not individual programs. Despite Vision's inability to meet that guideline this year, it was given a five-year broadcast licence and it hopes to increase Canadian content, according to Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada (CCRCC).

Meanwhile, a committee has been formed by the BTGH to examine increasing Canadian content on the Faith 20 program. It will bring its proposals to a meeting of the CCRCC in November, 1989, says Van Eek.

Costs vary

Production of Faith 20 is paid by the BTGH from its denominational quotas. Costs of purchasing air time (currently $2,700 per broadcast, which includes the evening's repeat) on Vision TV are paid half by the BTGH and half by the CCRCC, through its denominational funds.

Vision TV will receive no portion of the funds that customers pay cable for television. Financing will come from the groups who pay to place their programs and from approximately six minutes of advertising that will be permitted per hour.

Membership criteria

Faith communities wishing to participate on the new network must meet certain criteria for recognition as a Canadian faith group, and cost is determined by the size of the group's Canadian membership. Criteria includes having a national identity (organized in at least five provinces of territories), entitlement to perform marriage, charitable status and permanency, defined by Vision TV as having been recognized for a minimum of 75 years.

There are some slightly different criteria for faith-related accredited educational institutions, broadcast ministries and religious societies and associations.

National Film Board productions are being purchased by the network, because, according to Van Eek, many of their productions explore human issues and sometimes lend themselves to initiating discussion. He notes one film, "Nobody waved goodbye" which deals with the life of a native youth who loses contact with his own people when he goes to a boarding school. The youth eventually dies in what could be described as an accidental suicide. "As faith communities, we have to address such issues," says Van Eek.

Vision TV president, Ron Keast says the network "will be looking for a broad but thoughtful audience" and that programs will "not have the kind of jolt-per-minute appeal of so much commercial information programming."

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A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Pensive Dutchie

Syrt Wolters

The wonder of Pentecost

Has it ever occurred to you that the significance we attach to the various Christian "festive" days runs counter to their importance?

Take Christmas. It is "celebrated" by everyone, believers and unbelievers alike. Weeks and months ahead, preparations are made to spend the Christmas holidays in the "proper" setting. The birth of Jesus Christ, who, being Son of God, lowered himself to become man, has fascinated the imagination of the generations. And rightly so. The scope of that event we will never be able to fully fathom until we are united with our Saviour on the Last Day.

But, of course, if we celebrate Christmas and nothing more, it would do us no good at all. The next important event is Good Friday. The "world" does not celebrate Good Friday. Apparently it does not know what to do with it. But even among Christians, the significance of Good Friday does not come near that attached to Christmas.

Some churches do not even worship on Good Friday. Yet Good Friday is a giant step closer to the finishing of Christ's atoning work. When society has a major project in the making, the excitement rises whenever a new phase is finished. Not so with the Christian church; the excitement of Christmas has worn off considerably by the time Good Friday comes along.

Next is Easter — much more excitement both in the church and the world, but it remains to be seen to what extent "new life in Christ" has any impact on our daily lives. Unquestionably, Easter does not have nearly the place in our hearts and minds that Christmas has. If it is considered a new "round," conquered by Christ, we certainly do not show it in our enthusiasm.

Ascension Day a non-event

Then comes Ascension Day. Do we go to church? It is not an official holiday. Why should it be, the world does not celebrate it. And watch the attendance in a worship service on Ascension Day — about half of a regular Sunday evening service. Our excitement about reaching one of the most important phases in the course of redeeming events is at a low ebb.

Finally, there is Pentecost. I am afraid that many come to church on Pentecost day and upon arriving come to the surprising conclusion: Oh, yes, it's Pentecost. Many haven't thought about it all week. That tells us to what extent our excitement about the redeeming work of Jesus Christ has cooled off. It is not even lukewarm, but plain cold! It should be the other way around! Christ has completed the full circle necessary to put the derailed train of creation back onto its track. But he did not stop there. Putting a repaired track is one thing, but if the train does not have a locomotive to pull it and bring it to full speed again, all the repairing work is in vain.

Think of that analogy: Sin derailed the course of the development of creation. It took the omnipotent power of God, embodied in the man Jesus Christ to lift the entire creation out of the ravine of Satan's dominion. For that purpose Christ came down from heaven and when his mission was accomplished, He ascended into heaven again. The train of creation was on its track, never to derail again.

Before Jesus ascended He addressed his disciples as if to say: Now, the train is on the track again. The only thing it still needs is a powerful engine, a locomotive which has all the power the train will ever need on whatever course it will take. That must have been a comforting thought for the disciples. No wonder Jesus says, "I will send you a comforter, who will sustain you in all things." The disciples don't have to create the power needed, they only have to use it. It is supplied in unlimited quantity by the Holy Spirit. It is for the taking! In the power of the Holy Spirit we will be able to do anything and everything necessary for the manifestation of the Kingdom of Christ.

However, as long as we reduce salvation to "saving souls for heaven," who needs that powerful locomotive of the Holy Spirit? Let's be realistic: North American Christianity has reduced salvation just to that. With all our rhetoric about living and working for the honour of God, we often don't reach out further than that. So it is no wonder that Pentecost does not stir us anymore.

Salvation is "making all things new," the restoration of all things as they were ordained in Paradise. We were created image bearers of God, to reflect him in everything we do. Our first mandate was not to reach paradise but to have "dominion over the creation," over human development in such a way our maker will be pleased.

When Jesus Christ sent the comforter He made available all the energy that it would take to live life as it should be lived, including culturally. Impossible? Yes, if we approach it in a pragmatic way. Possible only when we surrender ourselves totally, unreservedly to Christ as our Redeemer and King. Only then will the Holy Spirit's power become available to us in its full force. The Holy Spirit cannot tolerate competition.

Syrt Wolters is a semi-retired barber living in Victoria, B.C.

Schrader's Calvinism has impact on "The Last Temptation"

... continued from page 1.

Sunday school rooms. But as he grew older he recognized the complexity of Jesus, the mystery of one being fully God and fully man. The fusion of the divine and the human in Jesus is mirrored in the personal life of all men and women, and acted out on a day-to-day basis by each of us.

Schrader feels that much of the content of criticism of the film is not important and, therefore, is unfortunate. People should take more seriously the disclaimer at the start of the movie that the movie is not based on the biblical account of the life of Jesus but is a fictional story which artistically explores certain religious themes. He said that in his conservative and intellectual Calvinistic upbringing there was always opportunity to read and talk about the ideas of people with whom you disagreed, people like Tillich, for example, and he wishes that these critical Christians had the same openness.

American actor Willem Dafoe, on the other hand, was unwilling to talk about his own faith and how it was affected by his portrayal of Jesus. Although he very much enjoyed making the movie, he said he didn't find himself getting absorbed in the role. Dafoe is a grandson of the Canadian physician Dr. Allan Dafoe who became famous for delivering the Dionne quintuplets near North Bay, Ontario.

Appreciates Christian collaboration

Schrader said that as he worked on transforming the book by Nikos Kazantzakis into dialogue for the screen, he was grateful that the basic work was the collaboration of three Christians, Kazantzakis who is Greek Orthodox, movie director Martin Scorsese who is Italian Catholic, and himself a Dutch Calvinist. He added that a great deal of biblical and theological research went into the film, and they employed a biblical scholar from the Claremont Graduate School of Theology for six months to assist with this.

Schrader is one of the most high-profile graduates of Calvin College, making a name for himself in the movie industry similar to the famous novelist Peter De Vries. Because of the content of some of his movies there has been some question whether Schrader, like De Vries, has thrown over the Christian faith. That seems not to be the case. In the secular news conference Schrader presented himself matter-of-factly as a committed church-going (Episcopalian) Christian, identified himself several times as a Calvinist, and had only good to say of his upbringing and early Christian education, even though that meant he did not see a movie in a public theatre until he was 16 years old.

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Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact: (ISSN0410-3882) is published by Calvinist Contact Ltd.: 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9; tel.: (416) 682-8311. Office hours: 8:15 a.m. - 4:15 p.m.

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Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9.

U.S. mail: *Calvinist Contact* (USPS 518-090), published weekly except for July 1, 15, 29, Aug. 5 and Dec. 30, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified pages.
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Printed in Canada.

Subscriptions:	**Canada**	**United States**
Six months	$15.00	$13.50 U.S.
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Editorial

United Church accepts homosexuals with arms of ambiguity

The way the media reported it, the United Church of Canada passed a crucial motion at the 32nd General Council in Victoria which permits the ordination of homosexuals. That's not exactly what happened. There was no statement explicitly permitting the ordination of homosexuals. There was one that said that membership in the church did not depend on sexual orientation. And this statement was followed by one that said that "all members of the church are eligible to be considered for ordered ministry."

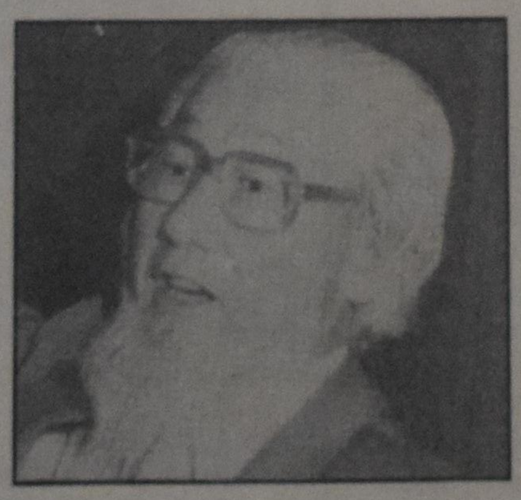
Of course, it follows that ordination in the United Church does not depend on sexual orientation either. Hence, it will be difficult to block the ordination of homosexuals. Yet, the crucial resolution is not the one that addresses ordination but the one that offers full membership to "all persons regardless of their sexual orientation, who profess faith in Jesus Christ and obedience to him."

One might be tempted to draw the conclusion that sexual orientation only refers to the inclination and not the practice of homosexuality, especially since the membership clause seems to call for obedience to Jesus Christ. But the ambiguity of the word "orientation," resulting from a constant refusal by those supporting the resolution to define it, clearly points to a desire to include the practice of homosexuality.

In an Aug. 28 sermon preached in his St. Catharines home church, delegate the Rev. Graham Scott said that the Council statement is "ambiguous on the question of exactly what sexual behaviour is permissible ...." He added that this ambiguity of "the champions of homosexual ordination ... permitted ever more and ever bigger loopholes in faith and morals."

Acceptance the norm?

When reading the actions taken by the 32nd Council, one gets the impression that in the United Church "acceptance" instead of "love for God and neighbour" is being touted as the fulfilment of the law. Those commissioners who sought to have chaste singleness introduced as norms for sexuality outside of marriage were constantly frustrated in their attempts because a slight majority of delegates (55 per cent) seemed to be working with a secular version of the love commandment.



The United Church of Canada generally places a lot of emphasis on "acceptance." This was recently symbolized in the appointment of Russian-born Korean Canadian Sang Chul Lee as moderator. Mr. Lee, who speaks English with considerable difficulty, is expected to lead the United Church "toward a greater acceptance of immigrants and refugees," says a recent report in *The Globe and Mail*. That in itself is an admirable goal.

The odd thing about his appointment, however, is that Mr. Lee has no position on the question of homosexuality. His ethnic community does not talk about these matters, he explained in a CBC interview. He intends to study the issue in the coming year, but he is not unduly alarmed by what has happened so far. Mr. Lee seems quite accepting of what he doesn't pretend to understand. Isn't it strange that his appointment comes at a time when the United Church is grappling with the momentous issue of the membership and ordination of practising homosexuals? Not so strange perhaps when we realize that "acceptance" has become the shiboleth of a rather influential group within the church.

Love is the norm

Acceptance is a beautiful virtue, not always present in adequate supply within the Reformed family of churches. In fact, other conservative church communities experience a similar deficiency of this gracious quality, as was evident from a recent CBC television program on "shunning." "Shunning" is practised in conservative Mennonite as well as in Jehovah's Witness communities against former members who depart, however slightly, from a narrowly prescribed course of faith and action. Shunning people who have "unorthodox" views is one of the ugliest symptoms of an inability to accept others in Christ.

Yet, acceptance is not without external criteria. Where the United Church resolutions lead astray is in suggesting that there are no specific norms for accepting people for membership other than the subjective one of *professing* "faith in Jesus Christ and obedience to him." A person's own profession becomes the criteria for acceptance.

A non-discriminating acceptance is becoming the central teaching within this mainline church, replacing or usurping the fundamental teaching that one can fulfil the law only by loving God with the whole heart, soul and mind, and the neighbour as the self. This loaded biblical truth was taught very clearly by Jesus Christ, the Church's one foundation, also the professed foundation of the United Church formed in 1925.

Toronto pressure

A large number of United Churches still cling to this teaching. Several churches in the Niagara peninsula, for example, maintain identifiable vestiges of their Methodist heritage in that they uphold the need for lawful standards, sing evangelical songs and listen to Christ-centred sermons.

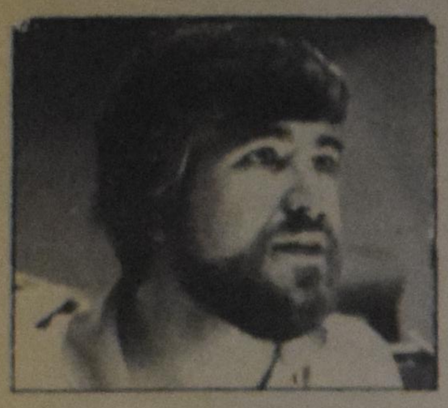
The situation is often quite different in the larger urban centres of Canada. According to two Niagara delegates to the council, it was the Toronto conference, in particular, that through the influence of a strong lobby by the feminist and the gay/lesbian movements spearheaded the movement toward making the church non-discriminatory towards sexual orientation. The Rev. Don Gillies of Bloor Street United, shown on CBC in a post-council documentary, told his congregation how glad he was that the 32nd Council had decided to fully accept homosexuals in the church.

What is wrong with that assertion? Why should acceptance not be the central teaching of the Church of Christ? Because it is totally horizontal in content. It does not seek for criteria from above. The love commandment, on the other hand, starts with the vertical dimension "love God with all your heart, soul and mind." Love of God is not just an emotion. It is the surrender of the whole person, mind included, to a Word-ordering Creator and Redeemer.

When you surrender your mind, you make it available for in-filling by God's Word and Spirit. You enter into an obligation to obey God. What if that Word and Spirit forbids you to approve of the practise of homosexuality? Are you then free to accept that practice in your midst? No, you are not. In fact, the

Continued on facing page ...

JUST A MOMENT/HERMAN PRAAMSMA



"The pursuit of the perfect, then, is the pursuit of sweetness and light."
(Matthew Arnold, 1822-1888, from *The Literary Influence of Academics)*

In this world of brokenness and sin it is hard to imagine what perfection would be like. We accept so many things that are not what they ought to be. We are used to the imperfect. Sometimes it doesn't even cause us pause or pain.

Yet the perfect is what we ought to strive for. We must attempt the perfect. Its pursuit, said Matthew Arnold, is the pursuit of sweetness and light. Or, to quote Logan Smith (1865-1946), "The indefatigable pursuit of an unattainable perfection, even though it consists of nothing more than in the pounding of an old piano, is what alone gives a meaning to our life ...."

The striving for perfection is a very basic biblical theme. We are to become what God intended us to be from the beginning. We are to reach for the goal. Jesus said, "Be ye perfect, therefore, as your Father in heaven is perfect."

In this world, as you and I experience daily, perfection remains a question of struggling and reaching; it never becomes attaining. The other day I talked with someone about what real perfection would be like. What would heaven be like? It's hard for us sinners to imagine. It's a little bit like blind people talking about colours. It's outside the range of our experience. But during the course of our conversation we wondered (theoretically, of course) about the possible *limits* of perfection. Would it ever be possible, I asked, to play *baseball* on the new earth?

Just imagine, if you will, a perfect curve ball facing the perfect batter. Is the pitch still perfect if it is *hit*? Is the batter still perfect if he *misses* the pitch? Is there not a real problem here involving perfection? How can both pitcher and batter be perfect at the same time?

Maybe one of our readers can solve that puzzle for us. Then, again, maybe, it is the wrong puzzle. I finally reached the conclusion that my notion of perfection needed some revision. It is very easy to confuse the concept "perfect" with the thought that no further progress or development is possible or necessary. And that is a colossal mistake. The biblical notion of perfection implies *the absence of sin* and *the fullness of love*. Heaven will be heaven because sin will be banished and love will reign.

And in that perfection we will be able to grow and learn as creatures of God, to compose music to the praise of his glory, to plant and harvest, to delight in a variety of gifts and graces, and yes, even to play baseball.

Herman Praamsma is pastor of Fellowship Christian Reformed Church, Rexdale, Ont.

Letters

Rescued from previous dilemma

With reference to the letter to the editor of Mr. K. Vander Veen (Aug. 26 issue) the following:

Ever since receiving the right to vote federally (some 30 plus years ago), it has been a problem for me to determine which party or which candidate to vote for. Choices: NDP — principles? Yes, but unacceptable. Liberal or Conservative — principles? Very few to begin with, and less as time passes. The last choice was not to vote at all; however, then you still influence the election by not voting for or against some person or party. Such was the dilemma I and many others were facing.

Finally, some Christian brothers tackled the job of setting up a Christian political party. Granted, the names of some of those involved were not always familiar names in Ontario. C.C. readers like me come across many names of people involved in CLAC, CPJ, CFFO, CRC, CCEF, AACS (oops: ICS) and so on. But I wonder, how many of those are publicly supporting the CHP to get a good start.

In the same issue, Mr. Jake Reimer, Conservative MP (Kitchener, Ont.) is reported to have said, that a vote for the CHP is a vote against the Conservatives. Perhaps, but also a vote against any other party. A strong support for the CHP means that the Christian voice will finally be taken into account by all parties, because it means votes. Not in all ridings, but where Christians (CHP members) are numerous it can make the difference between winning or losing the election. Talks with and submissions to government by churches and Christian organizations are well and good, but in the end votes count much more. Canada is supposed to be a democracy: people-elected members of Parliament create and approve the laws of the land. As Christian citizens we should insist on having a voice in that.

If CHP fields a candidate in my riding, my dilemma is solved: At last I can put my vote where it counts. I may not always agree with every plank in CHP's platform, but it cannot be denied that it has a much more biblical approach to politics than any other party. As a member of the Reformed community (CRC) I have no choice but to support CHP.

As for Mr. Vander Veen's letter — yes, the silence is almost deafening, editorially and otherwise. Yes, I wonder too. And yes, it is a shame if the Christian community does not support the Christian Heritage Party. An everlasting shame!

Wendell Vanden Hazel,
Moorefield, Ont.

Give respect to those who need it

The editorial of Sept. 2 entitled "Prisoners do have rights, don't they?" touched my heart. I fully agree with the view expressed by the editor.

Because we are created in God's image, each person has a right to be treated with dignity, whether that person be a young child, a senile grandparent, a refugee, or a criminal. By showing disrespect to others (and how often doesn't that happen in our relationships?) we really lose our own dignity.

In his dealings with the woman caught in adultery, Jesus certainly did not condone the woman's actions; yet, he treated her with great love and respect. We, however, are so often inclined to condemn the person with the sin. I am not suggesting that we whitewash what is wrong. A criminal deserves punishment — crime is crime. But the criminal is still a human being who deserves to be treated with respect.

It has been said of the German poet Rainier Maria Rilke that he was once approached by an elderly, begging prostitute. Having no money on him, Rilke took the rose out of his lapel and with a courteous bow he presented it to her, and so restored her human dignity.

We cannot expect "messed-up" people to treat us with dignity and love. But we, Christians, who know that we are the imagebearers of God, have to give to those who need it most.

Inkeke Parlevliet-Brouwer,
Niagara Falls, Ont.

Covers stare at her

It happened once that I read an ad in C.C. that requested bulletin covers. I've been saving and saving bulletin covers, but now I can't find that ad again.

I wonder if you know the person who is in need. I will gladly send the beautiful, colourful covers. Every day they look at me now. I only wished that I had written sooner for more information.

Martha Kuipers,
Goderich, Ont.

Response:

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Editor

... continued from facing page.

second part of the commandment, which is like the first, is now being informed as to how to love your neighbour and yourself.

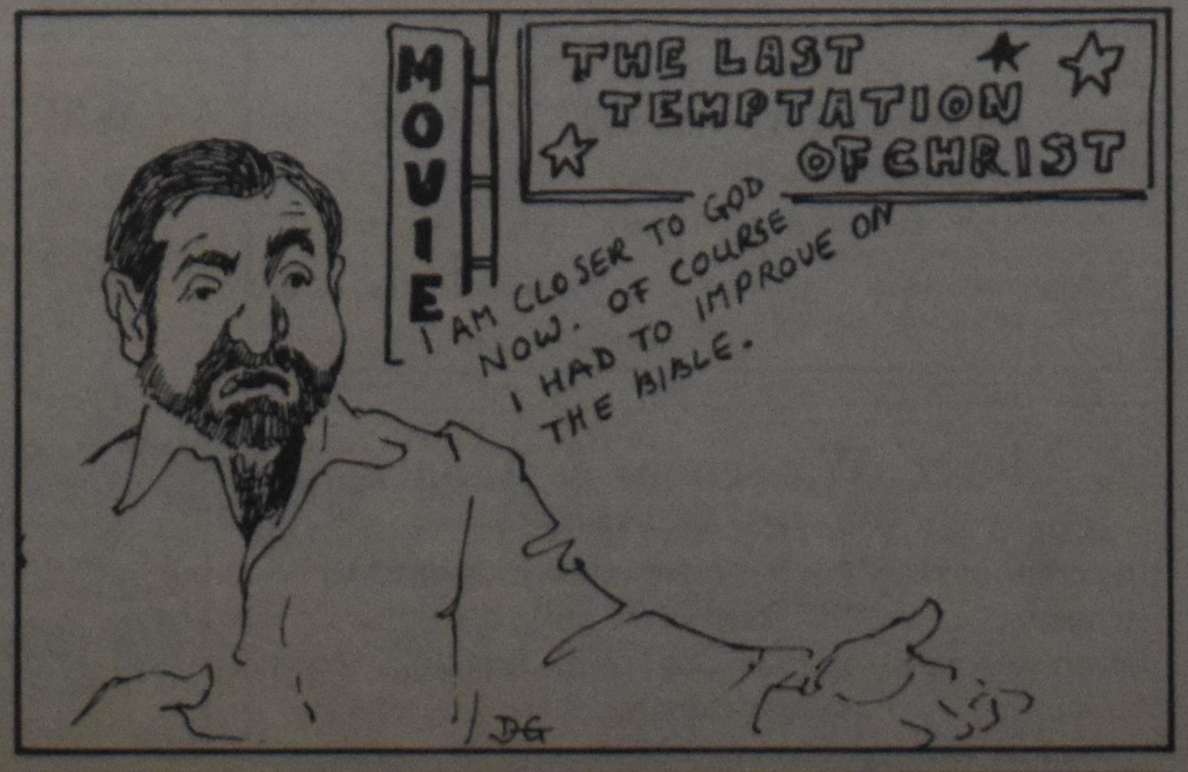
Reason for sadness

We think the UC was right in making membership in the church the crucial issue rather than ordination. But where do leaders in this church get the freedom to say that sexual orientation, with all its implied expressions, is not a criterion for membership? Why did it reject all attempts at establishing marriage, celibacy and chaste singleness as norms or even models for living faithfully in the world?

Now that the United Church has taken the step it has, it will be more difficult for other churches to remain faithful to the demands of the gospel. Politically, other churches may expect greater pressure from lobby groups appealing to provincial charters and from a media which treats any form of perceived discrimination as the greatest evil of the 20th century. No one will be unaffected by the decisions made in Victoria. We all have reason to be sad. We all need to pray for the (thank God) many faithful servants within the United Church as well as for our own churches.

We must love our homosexual neighbours as ourselves. But we may not "accept" them if that means giving them permission or room to sin within the Body.

BW



Church

Marian Van Til, page editor

Lighthouse draws needy to Christ

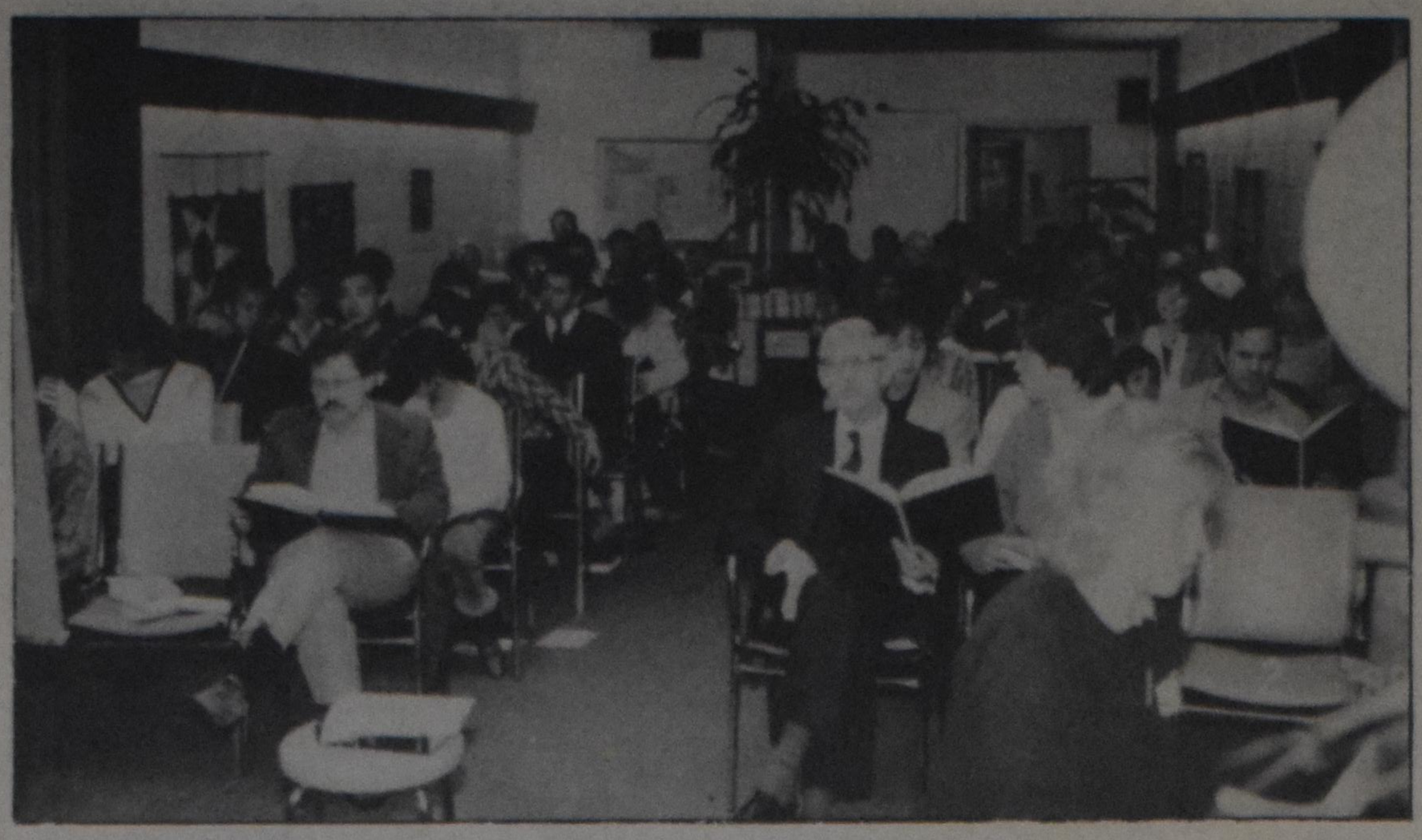


Photo: Kim Tran

Sunday worship of All Nations Fellowship at The Lighthouse, led by Peter Kranenburg.

Robert VanderVennen

TORONTO — The Lighthouse ministry has come alive in exciting ways for immigrants and refugees this year, its busiest year since its founding in 1969 as a refuge in Christ's name in downtown Toronto. It is now sponsoring 200 refugees each year, and its All Nations Christian Fellowship has multiplied to the point where it is becoming established as an emerging church.

On Pentecost Sunday 17 adults joined the Fellowship by reaffirmation of faith and two children were baptized under the supervision of Toronto's First Christian Reformed Church. On June 19, another group of seven adults became members, including a Nicaraguan woman who was baptized.

Sunday worship groups blossom

This new interest in Sunday worship and church fellowship came through the ministry of pastor Peter Kranenburg from September 1987 through June 1988. He has led many Bible studies for weekly groups at The Lighthouse and for individuals in their homes and has done a great deal of personal visiting. Before he came to the staff the attendance at Sunday worship was 25-30, but now 70-80 attend. Members of the worship fellowship come from many nations around the world, with about half having come from Vietnam. Prayers are led in English, Vietnamese, the language of Ethiopia, and other languages.

Because of the group's solid base of commitment, Classis Toronto of the Christian Reformed Church (CRC) has been asked to formally recognize All Nations Christian Fellowship as a church. Action on the request is expected later this month.

A church service for Chinese people, in the Cantonese language, is held every Sunday afternoon at The Lighthouse. The pastor of this group is Timothy Chan, a seminary graduate and immigrant from Hong Kong who has been added to The Lighthouse staff for its Chinese outreach. Chan is preparing for ordination in the CRC, and because its membership is growing, the Chinese Fellowship will also be applying for status as an emerging church.

A Laotian group, led by pastor Tong from St. Catharines, and a Vietnamese group, also meet regularly at The Lighthouse, partly for ethnic fellowship and partly for evangelism. The aim is to mix those who are Christians and those who are not, with leadership provided by a pastor from the national group.

Refugee sponsorship

The Lighthouse refugee sponsorship program started because The Lighthouse was in the right place and open to ministry when the need arose. A church in Brampton, Ont., asked The Lighthouse to help a refugee family it had sponsored which moved to downtown Toronto. Then the Ingersoll, Ont., CRC asked The Lighthouse to make arrangements for a family it wanted to sponsor but who would live in Toronto rather than Ingersoll because of Toronto's job opportunities and multi-ethnic base. Soon The Lighthouse was sponsoring 45 refugees a year, and in 1987 it sponsored 204 refugees out of the total 516 sponsored by CRC's in Canada. In 1988 it expects to sponsor another 200.

Help for refugees is handled by Dirk Jongkind, an elder at First CRC, Toronto, who retired from his auto repair business and became a volunteer staff member at The Lighthouse. Refugee sponsorship is closely co-ordinated with the Christian Reformed World Relief Committee (CRWRC) and Canadian diaconal consultant Peter Zwart.

Outreach to immigrants

In addition to Kranenburg and Chan, The Lighthouse staff includes Rita Wong, a social worker who helps Chinese, Vietnamese, Laotian and Cambodian people with such problems as welfare, employment and tax and translation problems. All staff members deal with general outreach to people of all ethnic backgrounds who come to The Lighthouse's storefront building — located in a multinational, multireligious neighbourhood typical of inner-city Toronto — with need for emergency food, clothing and other kinds of problems. They also follow up on calls received from the Faith 20 television broadcast of the CRC's Back to God Hour. The staff is assisted by Dirk Jongkind's many hours of volunteer work and by an active working board.

The Lighthouse opened in 1970 as a way of helping the poor, bewildered and vulnerable immigrants in that inner-city area. It was conceived as an evangelistic ministry, but when that never got off the ground it was virtually closed in 1979.

But Dirk Jongkind and a few others would not let it die. They knew that a ministry of some kind in the name of Christ was desperately needed. So they kept paying the rent on the building and until 1981 when they were able to hire a paid staff member, Dirk would sit at his desk there every day waiting for the Lord to show him what to do. People would drop in with their needs, and the phone

Continued on facing page ...

Massive training program planned for Graham crusade

HAMILTON, Ont. (BGC) — "Christian Life and Witness Classes," a vital part of the preparation for the forthcoming Golden Horseshoe Billy Graham Crusade, will be held this month in 15 locations throughout the "horseshoe" region of Ontario, crusade organizers have announced.

There is no charge for the course and attendance at the classes is a prerequisite for all those who want to serve as counsellors during the crusade which will be held at Hamilton's Copps Coliseum, Oct. 26 to 30.

Three Christian Reformed churches (in Burlington, Dunnville and Grimsby) and one Presbyterian church (Cambridge) are among the 15 churches hosting the classes.

Enormous mosaic graces new cathedral

(Canadian Scene) — Following a recently celebrated mass at a cathedral nearing completion in Markham, Ont., Bishop Michael Rusnak of the Slovak Byzantine Catholic Rite blessed a huge mosaic that was installed to fill the vaulted apse of the building.

The Cathedral of the Transfiguration of Our Lord is surmounted by three gold-leafed spires visible for miles. It is a tribute to the memory of Stephen B. Roman who died last March after a career which had seen him rise from a penniless pre-war immigrant to one of Canada's leading industrialists and philanthropists. It was due to Roman's influence among fellow Slovak-Canadians that funds were raised to build the cathedral. The land on which it stands was also donated by Roman.

The cathedral is intended as a symbol of faith for the 30,000 Slovak Byzantine Catholics who live in Canada and of Roman's own great pride in his heritage, which also led him to establish the Slovak World Congress, headquartered in Toronto.

In 1984, just after construction of the cathedral had begun, Pope John Paul II, who was visiting Canada, blessed the cathedral; it was the first time a pontiff had performed such a rite in North America. In 1986, three enormous bells, cast in France, were raised to their places in the cathedral's three towers.

Five million tiles

The installation of the mosaic is another "first," not only for Canada but for the world. Covering 464 square metres, the giant mosaic depicts the Virgin Mary with arms outstretched, bearing the infant Christ. It is said to be the largest mosaic depicting the Virgin ever created.

Five million individual mosaic tiles give brilliant gold, red and blue colours to the design by Toronto artist Igor Suhachev. The mosaic was executed at the studio of Fabriano Favret in Pietrasanta, Italy. The work took nine months, during which time the five million pieces were fashioned by an ancient method used in the Pietrasanta area since Roman times.

The exterior of the cathedral is modelled on the church of the village of Novy Ruskov in Eastern Slovakia. It is estimated that the cathedral will be completed by the late summer of 1989.

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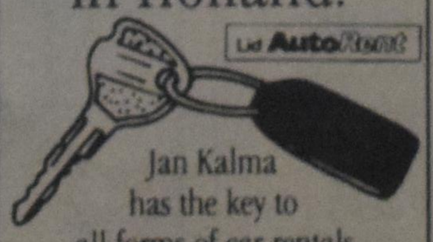
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would ring. Gradually the needs began to crystallize, Sunday worship was started, volunteers pitched in and slowly a paid staff was assembled.

Diaconal ministry offering hope and salvation

The stated purpose of The Lighthouse is to maintain a diaconal ministry which communicates a message of hope and salvation in Jesus Christ. Its goals are to have programs which provide social services to immigrants and others in need, to bring people of various backgrounds together for fellowship, worship and instruction, to offer friendship, counselling and comfort to those in need, to work with other agencies in ministering to immigrants and refugees, and to engage Christians from various churches in this ministry.

It is ironic that just when The Lighthouse has found its place and is at its peak of service its existence is being threatened. Cindy Dickson, who co-ordinated the programs and office work for several years, has had to leave the work for personal reasons. Peter Kranenburg has left his interim position for a chaplaincy at Queen Elizabeth Hospital in Toronto. These people need to be replaced, but that will be hard to do on the bare-bones budget which The Lighthouse has scarcely been making.

The name "Lighthouse" is more apt today than its founders may have foreseen. In recent months a great many distressed and displaced persons have followed its light and have discovered the light of the cross.

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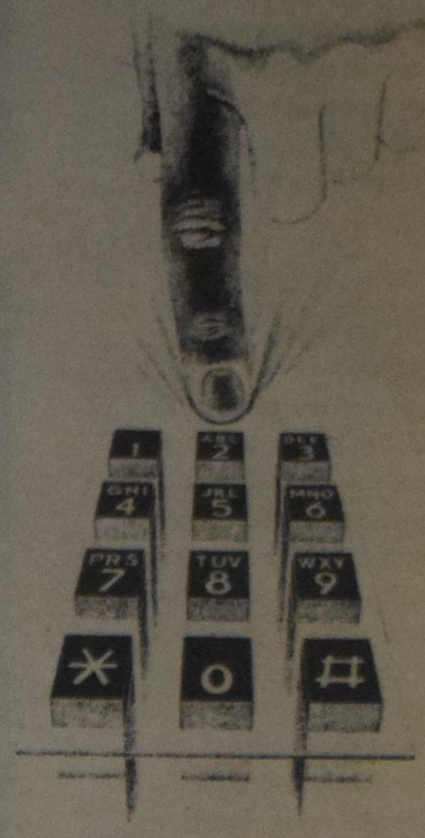

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The church in the valley

Berta Hosmar

While travelling through New Brunswick on a Saturday in July, taking the scenic Tidal Trail which winds its way through Fundy National Park and along the Chignecto Bay, we discovered a small, village Baptist Church, situated in a valley, surrounded by forest.

Our motel was only a few miles away so the next morning we joined the worshippers. The 50 members present wanted to shake our hands to make us feel welcome, including the ever-present little old ladies who hugged us and told us how good it was to see travellers stop and take time to worship God while on vacation.

The sanctuary breathed peace and rest on that lovely Sunday morning. Sunlight filtered through the stained-glass windows, white daisies and blue-and-yellow pansies adorned the communion table. People sat quietly in their velvet-covered pews, preparing for worship. The choir, consisting of five women and two men, entered, and the organist joined them in a hymn of praise.

An elder came forward and explained to the congregation (who already knew) and the two visitors (who did not) that the minister would arrive in a few minutes because this was a special service and he was preparing for the baptism of George.

Thanking God for George

The elder then led the congregation in prayer for George. He thanked God for bringing George to a point in his life at which he had made the decision to turn away from sin and to start a new life in Christ, and he asked God to use George to be a witness to his family, even if that should prove to be very difficult. We decided George was a teenager who had possibly lived an ungodly life and had come from an unbelieving home but had been brought to Christ by friends.

After the prayer, the minister entered and went to the right corner of the platform which was shielded from the view of the congregation by a four-foot-high curtain. The minister was elderly and his accent betrayed Scotland as the country of his birth. With his silvery hair and black gown he looked every part the shepherd who was about to lead his flock to the green pastures, and we expected him to climb the pulpit to preach his sermon.

We were wrong. He stayed where he was, looked briefly at his congregation, discovered the two visitors and started to explain that some churches baptized by sprinkling, but that here it would be by immersion, and it became clear to us that the curtains were hiding the baptismal pool.

The minister then turned around, opened a door and led George onto the platform. There was George, but George was not a teenager. A frail-looking man was also dressed in a black gown, his hair silvery-white like the minister's and his wrinkled old face and trembling hands made us guess he was at least 80, if not older. Briefly the two elderly men, now only visible from the waist up, stood facing the congregation. Then the minister reassuringly embraced George, and whispered a few words to his rather anxious-looking friend. We could hear the sloshing of water and the minister asked George if he truly loved the Lord and believed that Christ had died for him and if he promised to serve him for the rest of his life.

George's quavery "I do," was barely audible. The minister scooped up some water with his hands and sprinkled it on George's chest; then he quickly pulled George backwards into the water, all the while supporting him in his arms. "This baptism signifies the washing away of your sins, George," said the minister, joyfully, as he took a towel and started to help George wipe his face. The choir started to sing: "Because He loved me, when I was unloving, Because he heard me when I called."

Feeling the communion of the saints

The sight of these two old saints, their gowns soaking wet, walking away from the platform, the minister's arm still around George, brought tears to my eyes. We had witnessed the sign and seal of God's covenant with us again, not the way we witness this sign in Reformed denominations, but no less meaningfully.

After a few minutes the minister, now dressed in a grey suit, re-appeared and climbed the pulpit. He thanked the caretaker for filling the pool and mopping up the hallway after the baptism, and then he proceeded with his sermon.

He stated his theme: "God promises us eternal *life*, we can be sure of that, but God does not promise us another *day*, we cannot be sure of that; George has taken this warning to heart today." The choir answered by singing: "Why not now, why not come to Jesus now?" We secretly watched for George but he did not come back. We wondered if perhaps the baptism had been too emotionally draining for him at his age. We also wondered how he had become a Christian, now, in the winter of his earthly life. The elder had prayed for him to be a witness to his family. Could it be that he was the only believer? Did George have a wife and children, and if so, where were they? All questions to which we knew no answer.

But there was one thing about which we could be sure. That morning we, with George, experienced the communion of the saints.

Berta Hosmar lives in Whitby, Ont.

Photo: Freeman Patterson (Miller Services)
New Brunswick, Dickson Falls, Fundy Park

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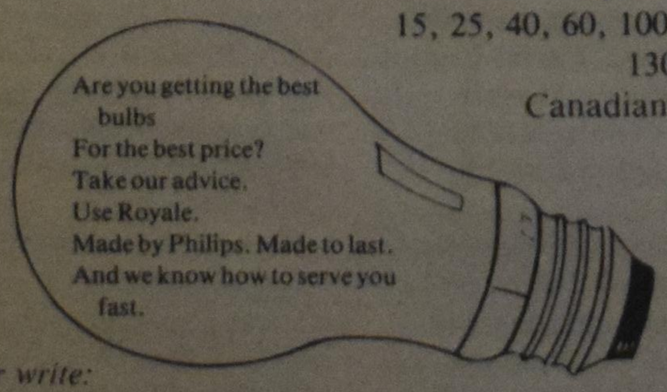
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Feature

Why are we publishing a story about incest?

On these pages we are publishing an interview by Patricia Westerhof-Nyman with an incest victim. The story which the abused woman tells is not pretty. Some readers may wonder why we published it. Are we trying to be sensational? Are we following a trend in society to dig up unbelievably horrendous circumstances? Are we trying to break down respect for churches and their leaders?

The answer, we hope, is no. A number of things must be said about this story. It presents, in all likelihood, an extreme form of sexual abuse. The majority of those who are abused sexually do not have to undergo ritualistic abuse, for example. But what the story portrays is only the tip of the iceberg. The reader has been spared some of the worst details.

That does not mean, however, that this story is no longer relevant and can be dismissed as atypical. In the past number of years it has become more and more evident that sexual abuse is all too prevalent in society, in churches, even in some pastors' families. Next week we hope to publish an article by Toronto counsellor Mary Vander Vennen entitled, "Sexual abuse in Christian families."

A report in the St. Catharines Standard earlier this year told of a meeting of the St. Catharines-Niagara clergy and church members gathered at Brock University: "About 50 priests, nuns and preachers listened intently, sometimes openly weeping, with the realization that incest and child sexual abuse happen even in their nice Niagara churches, to the kids in their Sunday schools and Christian colleges, and among the most respected families of their parishes and congregations."

Too often victims, when they approach church leaders, are told to forgive the abusers, instead of being delivered from them, said the report. "For the listening clergy, worst yet was the realization that Christian churches, however well-meaning, often multiply the anguish of victims by extolling the virtues of turning the other cheek, and by avoiding straight talk about sexual abuse."

One participant pointed out that one of the problems was the silence of churches, the fear of dealing with nasty things. "Yet the Bible is full of nastiness," he said. "It's all there. It's real life."

Because of the occurrence of sexual abuse in their churches, Classis Niagara of the Christian Reformed Church has appointed a committee to study the matter of physical, emotional and sexual abuse, with the hope of establishing guidelines for the churches to help abuse victims and abusers.

The interview-story in this issue is meant to help raise awareness among church members. It's time that we put two and two together, that we open our eyes to the signs of abuse and victimization, and that we stop spiritualizing or looking the other way when the demeaning of mostly women and children is carried out under the cloak of authority, social status or piety. The story offers possibilities for acknowledgement, encouragement and advice for victims, and above all a positive spirit.

We hope our readers will accept this story in the same positive spirit for the healing of individuals in their midst and to the honour of the God of our churches, who made all things bright and beautiful.

BW

Interview with "Susan" — incest victim

Patricia Westerhof-Nyman

Susan (a pseudonym), a young Christian woman who lives in Southern Ontario, is a victim of incest. For about 23 years she was regularly raped and beaten by her father, a minister in a small Reformed denomination.

Susan's scars are not immediately noticeable; she dresses elegantly, lives in an attractive apartment, goes out with friends, takes classes at McMaster University. However, she also sees a social worker regularly, takes anti-depressants and weathers periodic stays in a psychiatric hospital.

Susan spoke with me one Saturday afternoon. In a detached manner, she quietly and articulately told her story, biting her lip at certain memories, toying with a silver locket throughout.

This is not a pleasant story. But, as Susan says, it needs to be heard.

For what period of time and to what extent were you abused?

I think I was an unwanted child. My mother was very sick when she was pregnant with me, and apparently she nearly died in labour. I've always been told, "You better be thankful for whatever we give you because you nearly killed your mother." Very quickly they seemed to assume that because that had happened, I had the devil in me.

When did the sexual abuse begin?

By about age four I was abused. Penetration occurred at about age four-and-a-half. At first it was more just sexual but by age five, my father physically abused me as well. I was an incest victim from then till age 23 with one year-and-a-half reprieve when I ran away at age 19 and returned home when I was 21.

How did you view your father?

The tragic part of it is the conflicting messages he gave me. He threw a lot of Bible texts at me while I was being raped — texts out of context, of course. Meanwhile, I knew very well that something was wrong but I saw my father as next to God, you know, because he was the minister. On the outside, we were seen as a perfect family, but on the inside, it was horrible.

By age six my father started Satanic rituals — I don't know if any readers want to hear that — they involved chanting, candles and drinking of blood, systematic beatings every full moon. This was all to exorcise the devil out of me.

Later, as a teenager, he would cut my private parts with razor blades, again saying that in order to get the devil out of me, he needed to draw blood. After age 17, he stopped that. He could no longer get away with it, because we no longer lived in the country. The incest and the beatings continued.

Was your mother aware of what was going on?

My mother participated as well. She would tie me to the bed and say, "Wait till your father comes." However, she was a victim of wife battering herself — really sad. She became nothing. All she could talk about was her pills and if she had enough of them. She was addicted to fiorinal and valium.

Was all his abuse and battering couched in biblical justifications?

Yes. It was like, "I'm God's messenger and God is telling me to do this. Yet, if he battered his wife, he would say, "It's your devilishness that is making me do this." After he was through with Mom he would start on me: "You're the devil and you're the one breaking this family apart."

I really see now that I was programmed to not want to live. I was told that I was to blame for everything — the starving children in Africa, wars, everything — because I was full of Satan. So already at age nine, I took my first overdose.

Were your brothers and sisters aware of your situation? Were they involved?

I have seven siblings, and my oldest sister — she was the apple of my father's eye — what she did was always fine. She and I didn't get along. One of my older brothers also abused me, starting when I was 11. I basically raised my two youngest sisters, and later, they were assaulted as well. If I would hear anything in their bedroom, I would run down and tell him, "Don't hurt them, hurt me instead." They were one of the main reasons I was afraid to leave home. I was afraid that if I left, he would be that much more abusive with them.

Were your siblings aware of the fact that you were being abused?

I think so. Nobody ever spoke about it. Feelings were bad. It seemed an accepted fact that women and children, especially girls, are abused — it's their lot in life.

At age 17, I became pregnant by my father. It seemed like afterwards, he just doubled his abuse out of anger at me. He aborted it himself by beating me with a hammer. I was in the hospital for three weeks.

You've mentioned an early suicide attempt. What were some other effects of the abusive situation on you?

When I was about 14, I was anorexic. When my father started lacerating my breasts with razors, part of me said, "I don't want to grow up." So I lost weight. I got so bad that I went into a coma. I weighed 87 pounds at my height (about 5 foot 11 inches). My father was very much opposed to psychological help. I was admitted to a hospital and they wanted to put me on the psych ward, but my father said he would take care of me and pulled the tubes out. I wanted to stay, but I was a minor and had no rights then. So I went home and if I didn't eat, he would force feed me. So I ate, just not to go through the humiliation. But being anorexic is awful because you keep thinking, "I'm fat, I'm fat." Even today, I have to watch myself because I could very easily fall into that trap again.

When did you decide to get help? What help did you get?

By this time we had moved. Within the Christian school system, it was impossible to receive help. After numerous fights (because my father didn't want me to study beyond tenth grade) I attended another Christian school. For the first time, people began to notice my bruises and offered me medical attention. Because they felt that something was wrong they were very flexible with assignments around days when I was absent. I still could not expose my story, but my self-respect increased to the point where I was well-liked and graduated from high school with honours. The year passed by very quickly, though. I cried buckets when I had to graduate.

What did you do after high school?

I was determined to go to Calvin College. I wasn't allowed to go there, because we were allowed only to hang around with people of our church. That again was the subject of a lot of disputes.

Well, to my surprise, my father consented, as long as I agreed to be a teacher in our own schools. I said OK. I used one of his cars to get there each day, and I scheduled my classes in such a way that I'd have one really early in the morning and one late in the afternoon so I'd spend lots of time at school.

What was your next step in getting help?

At Calvin College, I became involved with the counselling centre. Very quickly, the woman I saw realized that I required lots of help. I saw her twice a week that year from October to May.

Even at this time I went through horrendous abuse, but school was a wonderful escape. At school I had no recollection of home and at home I could not identify myself with school. I did very well at Calvin. I was on the dean's list. I went to school full-time and worked 20 hours a week at an institution in the housekeeping department.

I had no social life so I had the time.

The month of May came around and I just couldn't conceive of surviving without seeing my counsellor. My counsellor offered to take me into her home for the summer and I'd work on moving into the dorms in the fall. I left my parents a long letter on my table — still not zeroing in on the abuse, but on other aspects, such as, "I have a right to grow as a Christian," and "I don't feel loved in this environment." I even told them where I'd be living.

My father was called home from classis, appeared at work and physically tried to remove me from the building. He, in turn, was physically removed from the building. The next day, he and my mother appeared at the home of the family I was staying with. First they used threatening tactics; later, they resorted to pleasant tactics. I was surprised when this family permitted me to stay with them. They actually took me seriously.

Susan explains about the rough summer she had. Some psychological problems were surfacing and interfering with her functioning. Much later, Susan was diagnosed as having Multiple Personality Disorder, which explained her skill at blocking things out, her long "blackouts," and more. But at this time, Susan had been unable to tell anyone about her abuse, because her main personality did not know or remember that she had been abused. So Susan was living in turmoil that summer and knew no healthy way to release herself.

My counsellor asked in a session once, "Is your father involved in incest?" I said no, because I didn't know what the word incest meant. Also, I had one personality who really stuck up for my father and did secretarial-type things for him, so during that summer, the family I stayed with was confused thoroughly and I was very relieved to go into the dorms for the fall. My mistake was that I didn't immediately seek out another counsellor.

One of my personalities was very promiscuous. This personality got us pregnant again. I was 20 at the time. Another personality had to deal with being pregnant, not knowing where it came from, whose baby it was, how it happened. This personality talked to no one and got a back alley abortion done, which was very, very, very traumatic. The next day, I took a huge overdose — 250 tablets of Bufferin. That's when I had to leave Calvin.

After I received medical attention, I received psychiatric care. After I came out of a coma, I didn't remember anything about the baby, so I was sent to a psychiatric hospital. It was

pretty good at the hospital, but my doctor told me I had to go back home and I said, "No way!" So I stayed with a seminarian and his wife.

I got very, very depressed. I ended up seeing a psychologist. I saw him for two years. At first he was very, very helpful. However, I came pretty close to remembering stuff — I remembered my brother abusing me and then he would change the topic or lay hands on me and pray. I started to distrust him and I felt really bad. That summer I overdosed again and ended up in a Christian psychiatric hospital this time. They were very, very, nice to me, but things were very blocked off because I didn't trust psychiatrists.

Well, the long and short of it is, I thought God must be punishing me for leaving home because here was my second suicide attempt. I had thought that when I left home things would be fine — I'd be happy. And so, I basically decided to go back home. My parents agreed that things would be much better. I was promised a loving environment.

I returned home. Very quickly, things deteriorated down to a horrible level again. My parents were much more vigilant and my mail was checked, my phone calls were monitored. Worst of all, my father began to abuse me once more.

I changed jobs and followed a nursing course. I got involved in palliative care. I found that at work I really blossomed. I cared for my patients. It felt good to be needed; it really did something for my self-esteem. It felt odd that people found me a valuable employee, because nobody at home found me valuable.

But after a while, there's only so much the body can take with a demanding career and abuse at home. I just couldn't take it. I felt that the psychologist I had seen after my year at Calvin was totally on my parents' side now. I thought, "Yup, I guess my father was right." My father kept saying when anyone gets to know you, they're going to realize that you have the devil in you, and they'll turn against you, and now it proved to be true. I was really in bad shape. A year later, I ended up in the Christian psychiatric hospital again.

How was it this time?

The second time there was very healing. It was a 10-week hospitalization. I started dealing with sexuality. There I made a decision to go to teacher's college. My parents were thrilled. At this point, I set myself up to be a good girl of our church.

Susan moved to Southern Ontario and after a few traumatic experiences she quickly gave up her idea of being a perfect girl of the church. Her main personality was still unaware of her past, and when she needed extensive bladder surgery because of prolonged abuse, she could not tell the surgeon why her bladder looked like, in his words, the "bladder of an 80 year old." In 1982, Susan spent some time in a psychiatric hospital where, she said, she received dismal care and was discharged with huge amounts of medication and a statement that they could not do much for her. She accepted a job in a fish and chips store. Feeling hopeless and trapped, she began to feel that the world would be better off without her. She planned another suicide attempt.

I really thoroughly planned this suicide attempt. I first wrote the note. I knew that tranquillizers and alcohol would pretty likely kill you, but I thought, well, to be on the safe side, I'm going to take all my lithium as well, but ironically, that's what saved me. Lithium and alcohol don't mix, so even though I was unconscious, I was vomiting, and that's what saved me — because I wasn't found until the next morning.

I was brought to a local hospital. I was unconscious for quite a while. That's when my doctor realized there was something *really* wrong, because the suicide made him realize that this girl meant business. It was just God's providence that I survived.

My doctor started hypnotizing me after that. He thought there's something there but she won't give it to me or she can't. In hypnosis, he unearthed the multiple personalities and the abuse — at least the beginnings of it. As a result, I felt a lot more hope; but looking back, I think the hypnosis was given at the wrong time because what it did was it broke down defense mechanisms that were there for a purpose. And so I was admitted to the hospital again. My functioning really went down *for years;* yet I was thankful that I had a reason for being this troubled.

Susan spent some time at the hospital, then was transferred to a psychiatric hospital again. By the spring of 1983, she was discharged to the Y.W.C.A. She went home for her brother's wedding and was abused again. She had been thinking of moving back home since she was having trouble supporting herself, but the night after the wedding, she and her father got into another fight, and after he tried to choke her, she fled. She had just enough money to get to her southern Ontario town. She saw her doctor almost immediately and because the incident occurred so recently, they were able to piece it together very quickly. This opened up a whole new understanding between the two and Susan began to trust his diagnosis of her.

I told him I believe now that I have multiple personalities. I had a really hard time believing it at first. He had to explain it to me because I didn't know. I just thought everybody had black spots. Like it'd be one o'clock and the next thing you'd know, it'd be six o'clock. It finally opened a whole new dimension. I understood — it's no wonder people accuse me of this and that. Prior to this understanding I didn't even believe I had taken the overdoses myself — I thought someone fed me the pills. After this, I saw my doctor twice a week, and we worked our tails off! By the end of 1983, I made a lot of decisions.

I left the church. I wrote the consistory a letter and said do whatever you want, but I'm leaving the church. Well, they excommunicated me.

I went to community college and took biology and sociology. I got good marks in everything. I dated a man who encouraged me to go to McMaster. I found out all my Calvin College credits got transferred. So I started at McMaster.

Eventually, Susan decided to break with the doctor who had been treating her for five years. She felt he was no longer supporting her in her religion, her goals and her interests.

I was devastated that our relationship broke down. The doctor was a father figure to me. I had trusted him. I never had positive feelings for my real father. I knew if he had any nice things to say or if he did anything nice, I always paid for it later. My doctor taught me so much. He taught me that you could say "no" to a man. I didn't know that before, even at 24. I really owe a lot to him. He was the right person at the right time.

Since then, Susan has found a new family doctor and a social worker who is Presbyterian. Susan is the seventh person the social worker has treated who has suffered ritual abuse.

How did you come to join a church again?

After I left my church, I was really bitter. I wanted nothing

Interview with "Susan" — incest victim

... continued from page 11.

to do with church for about a year. I was very unhappy that year and I had very few friends. I met a friend and went to church with him because he was singing. I remember thinking during prayers, "*I'm* not going to pray!" But something impressed me. So I came back. About a year later, I was attending regularly. This church has been very instrumental in my healing because they were willing to befriend me. They're my family now.

There still is a certain element of loneliness that I haven't overcome — the loneliness you feel at Christmas, New Year's, Thanksgiving, Father's Day, and so on. I feel like my soul is restless, encaged, and the only way that would break is if my family and I started talking again.

Do you still hope for reconciliation?

I still feel a need to talk to my parents once more. They are getting older. I don't want to wait to see them in a box. I don't want them to have to answer to God for all the horrible things they've done. I would like them to confess some of it here. I'm planning a trip to the area where they live. If I'm brave enough, I might just pop in at their door. I've grieved, I've been angry, I've wanted to kill my father; now it's time to go to them out of the Spirit of forgiveness. To hear them say they have wronged me would be enough. I think there's still a part of me wishing to be loved by them and that's where I still feel empty.

Despite an ulcer and a six-week stay at a psychiatric hospital, Susan managed to make the dean's list at school this year. She hopes, in two years, to have obtained a Bachelor of Sociology and a Bachelor of Social Work. She wants to be a leader in palliative care and is also considering working with victims of abuse. She hopes someday to meet a husband and have children, but she realizes it will take a very special man because she doesn't want to lie about her scars.

So though she lived for years in hopelessness, she now has hope. Every day is a struggle for her; yet she focuses on the positive.

I'm a miracle. A lot of people die at the hands of their rapists. You read it in the papers every day. I have been blessed with a church and other people who care. There was always somebody there in the nick of time. I've been in dire straights financially and somehow I survived. I really believe in Providence.

Do you have advice or encouragement for people in situations similar to yours?

Yes. Don't give up hope. We need to survive in order to testify, especially to the perpetrators, that they cannot conquer us and that God is stronger than they are.

Don't assume any guilt, no matter what people tell you. Never forget you're special because you're a person.

Become angry, enraged even, without becoming bitter. I made a conscious decision not to become bitter, a decision that permeates my life.

Don't give up hope reaching to other people, and never turn your back on God. God didn't make the incest happen. I think the reason God lets bad things go on so long is that He's giving people the chance to correct themselves, not that He's indifferent to your cry.

As you seek help, you need different help at different levels. I think it's important for people to seek professional help within the church. People shouldn't neglect the fact that they need spiritual healing as well as psychological healing.

Look for one person who can love you unconditionally, so you can get a picture of how God loves you, and you can begin to love yourself. Don't give up hope — scars do fade.

Perhaps listening to stories like Susan's and acknowledging that the evil of incest happens in our Christian homes is the first step in helping the victims to heal. As Susan states, "One thing that's very lonely about having such a horrific past is that I've learned not to share the details of my story with very many people because people aren't capable of handling it and I get rejected. It's like a double loneliness. It's not my fault I've been through this. I carry the burden of my past and I have to protect the community from the worst of it."

Perhaps it's time we as community do the protecting.

Patricia Westerhof-Nyman is a teacher of English at Beacon Christian High School in St. Catharines, Ont. She and her husband Ed live in Grimsby, between Hamilton and St. Catharines.

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Cinema summaries

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Young Guns

Rated AA
Stars Emilio Estavez, Kiefer Sutherland, Lou Diamond Phillips, Charlie Sheen, Dermot Mulroney, Casey Siemaszko, Terance Stamp, Jack Palance
Directed by Christopher Cain

William H. Bonney, popularly known as "Billy the Kid," is a legend in the history of the American West. And, as is true of all such figures, the popular conception about him is as much myth as reality.

Thus, though some 20 movies have glamourized the exploits of this deputy-turned-outlaw, none have concerned themselves even peripherally with "sticking to the facts." As Emilio Estavez, who plays the current Billy, says, "There was a lot of rumour and misinformation I had to weed through to try and discover who the real Billy was."

This film attempts to portray key incidents in the life of the "real Billy, circa 1875": the Lincoln County (New Mexico) Merchant Wars. Says Estavez, "This is the first movie in which I believe he will be accurately portrayed, not as a cool lover or a slobbering idiot, but as an impulsive and assertive guy. He can be commanding and humourous, but he's not playing with a full deck."

Few people know that Billy the Kid was just that — a kid. He was a teenaged delinquent when he was invited to join a group of 10 other young outcasts who worked for John Tunstall, a British rancher-merchant. Tunstall became a father figure for the boys, teaching them social graces and the importance of reading and writing. They became his "Regulators," protecting his property and stock from one of the most powerful businessmen in New Mexico, L.G. Murphy. Murphy, over time, was able to control not only local lawmen but county politicians and even the governor. They looked the other way while he broke the law to insure himself of a trade monopoly.

When the Regulator's see Murphy's men ambush and kill Tunstall, no one dares to call Murphy to account — except the boys who grieve Tunstall's loss. They are deputized (i.e., given the authority of the law) and set out with warrants to bring in the killers.

That's when the seeds of the legend of William Bonney are planted. Bonney is a slightly off-balance young man, unpredictable, reactive. Instead of bringing in the murderers, he kills them. The other boys (five of them in the movie, though there were really 10) protest, but gradually are pulled into Billy's whirlwind of violence. Billy wants not only justice but revenge. As more bodies pile up, the young men become the hunted instead of the hunters.

The situation, says screenwriter and producer John Fusco, is not unlike the situation today's citizens' protection group the Guardian Angels would be in if they wound up on the wrong side of the law: "The relationships in the group, in fact, were not unlike what you see in street gangs today."

The film could have spent more time developing those relationships and less time on the shootouts. The latter will sell the movie to a mass audience.

Estavez's Billy is interesting but doesn't come off quite weird enough. There's a little too much of the carefree bad boy in his portrayal and not enough of the dark undercurrents of an outwardly tough jokester whose inner turmoil pushes him beyond the edge of sanity.

On the whole, this Western ranks with the good ones. But it could have remained good — and in fact, been better — with less violence and more intrinsic humour instead of going for laughs.

One other irritating point: though the minutest attention has been paid to details of the period, the language is strangely anachronistic, incorporating modern idioms and slang which would have been foreign to 19th-century pioneers.

Poetry

Poetry Of Hope And Comfort

Escape

There is no escape from God,
no back door to paradise,
no place to rest
without His being there.
Out of the frenzied search
for peace
I beg to be alone,
set aside and left alone —
it only brings Him
that much closer.
God informs the content
of the I that is alone,
all and alone —
content.

The spur in my awareness
tries an end run
to escape from God
(which would mean to lose my self.
And not that self which buys and bargains
with its image,
with proposals,
with its crass demands,
and with its guilt.
There's little human there to lose —
these separating things.
To really be alone;
I fear
for the love
which joins me
with our God and other men.)
Oblivion.
How could it happen?

The effort is futile —
for my God will
not abandon me,
cannot,
for He and I reside together.

John Rives
Kingston, Ont.

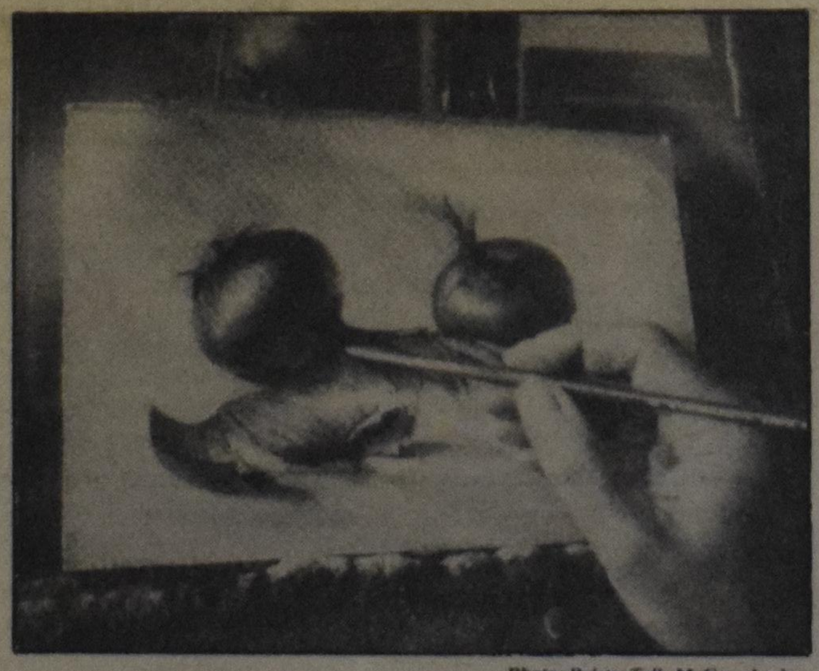

Photo: *Palette Talk*, M. Grumbacher

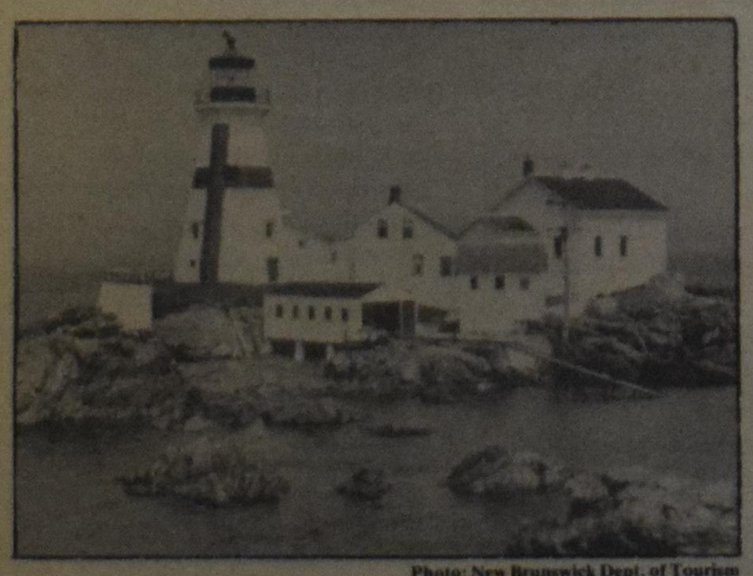

Photo: New Brunswick Dept. of Tourism

Tomorrow

Sometimes I think it's crazy
I'm walking through the mist —
it's growing more and more hazy,
I'm almost a nihilist.

Somehow I've lost the outline,
and then the shape of things.
I'm searching by the shoreline
but hear no waves that sing.

Then suddenly a fog-horn
is sounding a lonely oooaaawww.
Within me the hope is born
that tomorrow I'll sing a song.

Tomorrow I expect the sunlight
rising bright and strong —
after the mist, the cold night,
we'll greet the dancing dawn.

Frank Sawyer
Honduras

A Foresight of the Future

A vision on the road from Fort St. John, B.C. to Fairview, Alta.

I am driving through a forest of tall thin trees
    old unpainted wooden soldiers
    standing naked in the snow
    shivering in the polar draught
    which stings their bodies
    on a sunny-cold November day

Now I approach the Clear River Valley
and suddenly
the tall thin trees are
    angels dressed with the silver of heaven
    shining brightly like mighty messengers of God
    sparkling like the eyes of a thousand lovers
        a collective bride
        gathered in chorus
        to celebrate
        the marriage supper of the Lamb

I am filled with joy and expectation
having seen within this groaning creation
an intimation
of the glory that awaits us
in our final consummation

Bill Steele
Fort St. John, B.C.

L'envoi

When Earth's last picture is painted and the tubes are twisted and dried,
When the oldest colours have faded, and the youngest critic has died,
We shall rest, and, faith, we shall need it — lie down for an aeon or two,
Till the Master of All Good Workmen shall put us to work anew!

And those that were good shall be happy: they shall sit in a golden chair;
They shall splash at a ten-league canvas with brushes of comets' hair;
They shall find real saints to draw from — Magdalene, Peter, and Paul;
They shall work for an age at a sitting and never be tired at all!

And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame,
But each for the joy of the working, and each, in his separate star,
Shall draw the Thing as he sees It for the God of Things as They Are!

Rudyard Kipling
(1855-1936)

Classifieds

Classified Rates

Births $22.00
Marriages & Engagements . $25.00
Anniversaries $30.00
2-column anniversaries $60.00
Obituaries $30.00
Notes of thanks $21.00
Birthdays $20.00
All other one-column classified advertisements: $7.50 per column inch. NOTE: Minimum fee is $10.00. Letter under file number, $10 extra. Photos: $7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more). **Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.**

NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9; (416) 682-8311.

Births

BREIMER:
Ed and Joann thank God for the safe arrival of their son, BENJAMIN JOEL, on July 11, 1988. Proud grandparents are Mr. and Mrs. John Kruidhof of Niagara-on-the-Lake, Ont., and Mr. and Mrs. Henk Breimer of Brockville, Ont.

DEWIT:
We, Dick and Elizabeth (nee Hiemstra) give thanks to God for the safe arrival and blessed birth of our daughter YVONNE CORRINA, born on Aug. 6, 1988, at 6:15 p.m., weighing 8 lbs. 6 oz. A sister for Christina, Cynthia (twins) and Michelle. Proud grandparents are Mr. and Mrs. Henry Hiemstra of Listowel, 24th grandchild, and Mr. and Mrs. Pieter DeWit of Hyde Park, 16th grandchild.
Home address: R.R.#1, Ethel, ON N0G 1T0

MEIJAARD:
Tyler and Alma thank the Lord for entrusting into their care a beautiful baby girl. MELISSA LYNN was born on Aug. 26, 1988, weighing 7 lbs. 10 oz. She is a sister for Michael, 27th grandchild for Mr. and Mrs. Jack Bruining, Port Dover, Ont., and second grandchild for Mr. and Mrs. Gerry Meijaard, Hamilton, Ont.
Address: 155 Chopin Dr., Cambridge, ON N3H 1J4

RYSKAMP:
"Know that the Lord is God. It is He who made us and we are his." (Psalm 100:3)
John and Ellie joyfully announce the arrival of their fourth child, CHRISTOPHER JORDAN, born on Aug. 9, 1988, weighing 8 lbs., 6 oz. Christopher is a brother for Andrew, David and Jonelle. He is the 14th grandchild for Henk and Jeanne Ryskamp of Wyoming; the 10th for John and Dorothy VanderWal of Camlachie and another great-grandchild for John VanderWal of Wyoming.
Praise God!

Accommodations

Bed & Breakfast
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.

Marriages

FEDDEMA-LEDLIE:
Mr. and Mrs. Joe Feddema of Kettleby, Ont., and Mr. and Mrs. John Ledlie of Bradford, Ont., are pleased to announce the marriage of their children CHRISTINE JOYCE and TIMOTHY JAMES. The Lord willing, the ceremony will take place on Saturday, Sept. 10, 1988, at 2 o'clock in the Springdale Chr. Ref. Church. Rev. L. Schalkwyk officiating.
Future address: 77 Hudson Cr., Bradford, ON L2Z 2K1

JERONIMUS-BOTHA:
Mr. and Mrs. John Jeronimus of Mississauga, Ont., are pleased to announce the forthcoming marriage of their daughter MEG to ALBERT Botha, son of Mr. and Mrs. Jerry Botha of Germiston, South Africa. The wedding ceremony will take place, D.V., on Saturday, Oct. 1, 1988, at 5:30 p.m., in the Chr. Ref. Church of Clarkson, 1880 Lakeshore Rd. West, Mississauga, Ont., with Rev. W.C. Veenstra officiating.
Future address: 81 Pine Cresc., Apt. 2, Toronto, ON M4E 1L3

PRINSEN-WESTERHOFF:
With joy and thanksgiving to the Lord, Evert and Nellie Prinsen of St. Catharines, Ont., wish to announce the forthcoming marriage of their daughter ELIZABETH ANTOINETTE to KENDRICK MARTIN, son of Ceus and Nelly Westerhoff of Beamsville, Ont. The wedding will take place, D.V., on Saturday, Sept. 24, 1988, at 3:30 p.m., in Maranatha Chr. Ref. Church, St. Catharines, Ont., Pastor Henry Katerberg officiating. We wish you God's blessing Elizabeth and Kendrick as you walk down life's path together.
Future address: Merritt Rd., R.R.#2, Beamsville, ON L0R 1B0

Anniversaries

1938 1988
On Sept. 16, 1988, the Lord willing, we hope to celebrate the 50th wedding anniversary of our parents and grandparents,

MEINT and AAFKE DE JONG
(nee Jonker)

We pray that the Lord will continue to bless them and keep them in his loving care in the years to come.
With love and congratulations from your daughter and family:
Greta & Gary Heuving
Michael & Sue
Edward & Bev (girlfriend)
Open house will be held on Sept. 17, 1988, at the Heuvings, R.R.#5, Belleville, from 2-4 p.m.
Mailing address is: R.R.#4, Sterling, ON K0K 3E0

Anniversaries

Congratulations to Albert and Marie van de Wetering (nee Koornneef) who will celebrate their 55th wedding anniversary, D.V., on Sept. 7, 1988.

1963 September 14 1988
"Commit thy way unto the Lord; trust also in him and He shall bring it to pass." (Psalm 37:5)

GERRY and TENA EVERS
(nee Snip)

With joyful thanksgiving to God, we hope, D.V., to celebrate the 25th wedding anniversary of our parents. We pray that the Lord will bless you both with many more years together.
Love from your children:
Sharon
Nancy & Steve (boyfriend)
Darlene

Winterswijk, the Netherlands — Drayton, Ont.
1948 October 1 1988

JOHN and GERDA HESSELINK

It is with love and respect for our parents, we ask you to share with us in celebrating their 40th wedding anniversary. A thanksgiving service will be held at 3 p.m., with an open house to follow from 3:30 - 5 p.m., at the Drayton Community Centre, Drayton, Ont.
Best wishes only.
Home address: Box 52, Drayton, ON N0G 1P0

Why not place your ad in Calvinist Contact.

Marrum, Fr. — Athens, Ont.
1938 August 18 1988
With great joy and thankfulness to the Lord, we are happy to announce the 50th wedding anniversary of our dear parents, grandparents and great-grandparents,

DIRK and WIETSKE SYTSMA
(nee Nicolai)

We praise God for sparing them for each other and for us all these years and give him special thanks for his loving care and healing mercies in the time of Mom's illness this past year.
"Great is Thy Faithfulness."
With love and congratulations from:
Wietze & Betty Terpstra — Chilliwack, B.C.
Randy & Carla, Lloyd & Wendy, Richard & Tracey, Debbie
John & Rena VanderMey — Prescott, Ont.
Tim, Dawn, Mark
Dick & Rita Van Spriel — Athens, Ont.
David, Jason, Lori Ann, Michael
Sidney & Joanne Sytsma — Athens, Ont.
Katee, Amy, Jackueline, Dereck, Nathan, Emily
Charley & Kim Sytsma — Athens, Ont.
Willy, Sean, Victoria, Virginia
Rick & Liz Sytsma — Guelph, Ont.
Mathew, Justin
Great-grandchildren in Chilliwack: Bryan, Jolene, David Terpstra; Rachel and David Taekema; Brianne Terpstra.

Anniversaries

DeLier — Sarnia
1933 September 7 1988
"In all your ways acknowledge him and He will make your path straight." (Prov. 3:6)
With praise and thanksgiving to our Lord, we announce the 55th wedding anniversary of our parents,

ALBERT and MARIE VAN DE WETERING
(nee Koornneef)

We thank the Lord for his faithfulness to them and our prayer is that He will continue to bless them and grant them his peace.
Congratulations Mom and Dad from your children, grandchildren and great-grandchildren.
Pauline & Theo Veenkamp — Clearwater
John & Wendy (Jamie, Jeffrey), Mary Anne & Greg Ayrheart (Cassandra), Albert & Wilma, Ted, Jim & Renee (fiancee), Jeanette
Jerry van de Wetering & Jackie (girlfriend) — Sarnia
Mark & Linda (girlfriend), Kelly
Marie & Len Broersma — Oshawa
Michael & Judi (fiancee), Paul, Lorianne, Stephanie
Albert & Ann van de Wetering — Clearwater
Tracy & Larry Luth, Cindy & Paul (boyfriend), Kristi
Walter & Pauline van de Wetering — Camlachie
Nell & Gerald VanderHeide — Clearwater
Chris, Kevin
Open house will be held on Saturday, Sept. 10, from 10:00 a.m. - 12:00 noon at Redeemer Chr. Ref. Church, Clearwater, Ont.
Address: 1416 Blackwell Side Rd., Clearwater, ON N7T 7H2

1963 September 14 1988
We are pleased to celebrate the silver anniversary of our parents,

JAKE and CORRIE 't MANNETJE
(nee Leutscher)

Mom and Dad, we pray that God will continue to show his favour towards you and keep you in his care.
With love from your children:
Jack & Bonnie
Henry
Joe & Cheryl
All family and friends are invited to an open house on Friday, Sept. 16, 1988, from 6-8 p.m., at the Ancaster Chr. Ref. Church.
Home address: 27 Hwy. 53 E., Ancaster, ON L9G 2J9

Obituaries

Our faithful covenant Father, who in his boundless love never forsakes his children in life or death, called home to himself, on May 30, in a tragic accident,

FERDINAND C.A. KLOMPMAKER

He was in his 26th year.
Beloved son of Stewart and Ann, brother of John, Tim, Yolanda.
Also sadly missed by his uncles and aunts:
Edward & Jenny Klompmaker — Campbellford
Ben & Joan Aardema — Peterborough
Lambertus & Greta Klompmaker — Bowmanville
John & Lammie Kwantes — Mississauga
John & Betty Koomans — Stirling
John & Anne-Marie Klompmaker — Bowmanville
Tony & Rita Klompmaker — Bowmanville
Beppe A. Klompmaker — Stirling
and cousins.

"Fear not for I have redeemed you, I have called you by name, you are mine." (Isaiah 43:1)
On Wednesday, Aug. 24, 1988, the Lord in his infinite wisdom called unto himself, his child, our wife, mother and grandmother,

JACOBA NAGTEGAAL
(nee Kranenburg)

The Lord richly blessed us through her and we know that God's love and grace will sustain us in our loss.
Beloved wife of Jacob Nagtegaal
Loving mother of:
Betty Nagtegaal
Jackie & Martin Zegers
Brian, Renee, Jeremy, Andrew
Liz & Bill Roest
Daniel
Ron & Karen Nagtegaal
Christina
Paul & Ellen Nagtegaal
Michael
William Nagtegaal
Victor Nagtegaal
Address: 3147 Given Road, Mississauga, ON L5A 2N4

After a three month struggle with cancer, our beloved sister, sister-in-law and aunt,

JACOBA NAGTEGAAL

passed away on Aug. 24, 1988, at the age of 60 years.
We are comforted to know that her joy will now be full. (John 15:11)
May the Lord richly comfort her husband Jack and all the children in this time of sorrow and grief.
The brothers and sisters:
Bep & Cees Dorsman — Waterdown, Ont.
Pete & Marrie Kranenburg — Etobicoke, Ont.
Nel & Wim Nagtegaal — Leiderdorp, the Netherlands
Henk & Corrie Kranenburg — Voorschoten, the Netherlands
Gon & Gys Bergman — Leiden, the Netherlands
and 22 nieces and nephews.
The funeral service was held in the Rehoboth Chr. Ref. Church, Etobicoke, Ont., on Aug. 27, 1988.

For Sale

Evangelistic Materials in Arabic
Also, in English,
The Bible and Islam
$4.95 Canada / $3.95 U.S.
and a folder of essays on Understanding the Middle East ($1.00).
Write:
The Back to God Hour
P.O. Box 5070
Burlington, ON L7R 3Y8

Classifieds

Obituaries

"... All the days ordained for me were written in your book before one of them came to be." (Psalm 139:13-16)
In loving memory of,

MICHELE RENEE SMIT

October 5, 1967 - August 22, 1988
Beloved daughter of Clarence and Thea; beloved sister of Gary, Suzanne and Anna-Marie; beloved sister-in-law of Liz; beloved aunt of Laura and Bryan; beloved grandchild of Grampa and Gramma Sytsma, and Oma Smit.
Michele was taken to be with our heavenly Father after a tragic accident. We deeply miss her and wait eagerly for the day when we meet our Lord face to face and see Michele again.
Home address: R.R.#3, Vivian Side Rd., Newmarket, ON L3Y 4W1

Drente, Holland — June 25, 1925
Chilliwack, B.C. — August 11, 1988

LUTINA VANDERKWAAK
(nee Bergman)

was called home by the Lord on Aug. 11, 1988, at the age of 63, after a lengthy illness. She was married to Leen Vanderkwaak for 32 years and mother of four children and "Oma" of nine grandchildren.
Lloyd & Vicki — Sioux Center, IA
Kristen, Nicholas, Reuben, Kimberly
Judy & John Vanderzwaag — Langley, B.C.
Lisa, Denise
Dave & Gay — Langley, B.C.
Nicole, Danielle, Ben
Michael & Pat — Abbotsford, B.C.
She is also survived by her three sisters: Klaasje and Fem of Chilliwack and Grace of Kamloops, and brother Henry of Rosedale.
The funeral took place on Aug. 16, 1988, Pastor Arie Leegwater officiating, at the First Chr. Ref. Church of Chilliwack.

Teachers

FRUITLAND: John Knox Memorial Chr. School seeks applications to fill two maternity leaves in the 1988-89 school year, for a **Grade 3** class beginning Nov. 1 and for a **Grade 4** class, beginning Jan. 9. All interested persons should contact the school for application forms. Deadline for completed applications is Monday, Sept. 19. Please contact: Julius de Jager, Principal, Box 27, Fruitland, ON L0R 1L0. Tel: (416) 643-2460.

LUCKNOW, Ont.: Due to an upcoming maternity leave, **Lucknow and District Chr. School** is inviting applications for the position of teacher for **Grades 3, 4 and 5**, from Oct. 17, 1988, to Feb. 10, 1989. Please send resume to: Attie Broer, Principal, Lucknow and District Chr. School Assoc., Box 550, Lucknow, ON N0G 2H0

Vacations

RICE LAKE
Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
Write or phone for brochure:
Lang's Resort and Campgrounds
R.R.#3, Box C, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

More Events on next page ...

Real Estate

115 acres, Wallace Twp. Two-storey, four-bedroom brick home. Steel implement shed. Large bank barn. 25 cow stalls. Stable cleaner; two silos; 100 acres workable; balance softwood bush. Close to Christian school and church.
200 acres, 175 workable. Steel clad barn setup for dairy, 30 ties. Second barn for beef. Four-bedroom home, recently renovated with new addition. New wiring in house and barn. New drilled well.
100 acre farrow to finish hog setup, 85 acres cropable, balance mixed bush. Three-bedroom home, 200 amp. hydro. Asking $125,000. Some terms.
104 acres, 95 workable. Bank barn for feeder cattle. Large steel shed with workshop. Steel granary; silo; some bush with creek running through property. Five-bedroom home, family-sized kitchen. Paved road.
Tavern licensed for 127 people showing good profit. Equipment included in sale price. Ten-room living quarters on second floor.
Business block including owner operated hardware and grocery store. Rental from post office and two apartments above. Two more apartments to be restored for further income.
Contact: P.H. Hiller Realty Ltd.
Listowel, Ont.
PH: 519-291-1544
Eve: Albert Carson 291-1395
or Helen Cullen 291-1709

Help Wanted

HAMILTON CENTRAL MOUNTAIN (Callie Rd. at E. 15th St.). Teacher desires reliable person to **clean house** one-half day per week. Phone 574-0096.

Mutual Support Systems
invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.

20-year-old male is looking for work on a dairy farm in South Western Ontario. Has had agricultural education and experience on farm. Call (416) 386-6633 or 386-0018.

Christian children's home needs **CCW.** Write: Delaware Children's Home, General Delivery, Delaware, ON N0L 1E0 or phone (519) 652-3161.

Full-time employment available in year-round **greenhouse cut-flower** operation. Please phone or write: Noordam Greenhouses Ltd., 1140 Edgewood Rd., R.R.#1, Millgrove, ON L0R 1V0. Phone: (416) 689-6761.

Full-time employment available immediately in a **butcher shop.** Experience preferred at Miedema's Meat Market, P.O. Box 42, Embro, ON N0J 1J0. Tel: (519) 475-4010.

Help Wanted

Director of Social Research Needed
CALVIN COLLEGE

Primary responsibilities:
- administrative supervising of the center;
- generating new, funded research on an on-going basis;
- consulting with college, church, and other non-profit agencies regarding their research needs;
- designing survey research projects and preparing written and oral research reports.

Qualifications:
- experience in a variety of survey research and program evaluation projects;
- a minimum of a masters degree in a related field;
- a religious commitment compatible with the mission of the college.

Deadline for submission of applications is Nov. 1, 1988.
Send resume and three references to:
Dr. Gordon DeBlaey, Search Committee
Social Research Center, Calvin College
Grand Rapids, MI 49506
Phone: (616) 957-6207

EARTHKEEPING
requires a
CO-EDITOR

This position involves editorial responsibilities for the Ontario section of *Earthkeeping*, a magazine on faith and agriculture, published five times per year by the Christian Farmers Federation of Alberta and Ontario. Valuable assets include journalistic skills, and an understanding of Christian action groups.

Send letter of application and resume to:
Editorial Committee (Ontario Section)
Christian Farmers Federation of Ontario
115 Woolwich St., Guelph, ON N1H 3V1
For inquiries call:
CFFO office (519) 837-1620

Real Estate

Moving to Guelph? Are you looking for a home close to the CRC and John Calvin Chr. School? We have a well-kept 3-bedroom bungalow with basement income potential on 59' x 127' lot within a block of both. Listed at $144,900. Call Luke Vos at (519) 837-1090 (bus.)
Peter J. Ellis Real Estate Ltd.
Realtor

Moving to or from Thunder Bay?
Call Don Ten Have
(807) 577-4810
Representing
Midwest Realty Limited
(807) 623-7404

Employment Wanted

Pastor; Reformed, Baptist, charismatic, is seeking congregation to shepherd. Emphasizes worship, evangelism and discipleship. Resume available. Write: 304 Broadway, Box 22192, Winnipeg, MB R3C 4K7.

Vacations

Rice Lake - Willowood Camp
Small quiet family resort; clean lakefront housekeeping cottages; great fishing; boats and motors; weekends or weekly; reasonable rates. Vacancies from Sept. 14 - Thanksgiving. Relax and enjoy the fall colours. Call or write: Willowood Camp, R.R.#3, Roseneath, ON K0K 2X0. Tel: (416) 352-2821.

Events

Events

Camp Shalom's
11th Annual Fall Fair
Saturday, September 17, 1988
9:30 a.m. until 4 p.m.
south of Cambridge on Regional Road #75 towards Paris.
Features include: Auctions, rummage, baking, produce, games, rides, good food, crafts and much more.
The theme is Country and Western with trophies for best costumes.
For more information call (519) 623-4860 or 622-0086

Calendar of Events

Sept. 10	Lambton County's largest 1988 garage/yard sale at Sarnia Chr. School, 1273 Exmouth St., **Clearwater,** Ont. Rain or shine!
Sept. 10	Annual Meeting & Convocation at Redeemer College, **Ancaster,** Ont., at 1 p.m. Speaker: Rev. H.R. De Bolster on "Academic Freedom."
Sept. 15	CFFO Provincial Board meeting, 10 a.m. till 4 p.m., at the CRC, **Georgetown,** Ont. For info. call (519) 837-1620 (daytime) or 338-3214 (evening).
Sept. 17	Steve Camp in concert at Redeemer College, **Ancaster,** Ont. Starts 7:30 p.m. Admission: $6.00 advance, $8.00 at the door. For tickets call RC at (416) 648-2131.
Sept. 17	31st Annual Convention of the Ontario CRC School Association from 8:30 a.m. till 4:30 p.m. at the Woodland Chr. Highschool, **Breslau,** Ont. Host: Kitchener CRC. Speakers: Rev. Jack De Vries and Mrs. Cele Mereness. For info. regarding registration call (519) 884-6044.
Sept. 17	11th Annual Camp Shalom Fall Fair starting at 9:30 a.m. at Camp Shalom, **Cambridge,** Ont. (Reg. Rd. 75, former Hwy. 24A towards Paris). All sorts of fun. For info. call (519) 623-4860 or (519) 622-0086.
Sept. 19-24	HDCH Capital Campaign. Theme: "Building on His Promises."
Sept. 24	26th Annual Youth Evangelism C[illegible] nference from 9 a.m. till 4:30 p.m. [illegible], Ont. Topic: "Hope." —CANCELLED— [illegible]ydale. For info. call (416) 832-0408 (**Note:** Registrants are advised to join the 31st Annual Convention of the Ontario CRC School Assoc. see details above under Sept. 17).
Sept. 25	Dutch service led by Rev. Henry De Moor Sr., at 3 p.m. in the CRC, Hwy. #53, **Ancaster,** Ont.
Oct. 1	CLAC Conference on "Home Verses Job: Family Obligations and Vocational Fulfilment." Starts at 9 a.m. at John Knox Chr. School, **Brampton,** Ont. Speakers: Brian Stiller, Thomas Venema and Suzanne Scorsone. Registration $8. For info. call (416) 744-2340.
Oct. 1	A one-day Conference on Liturgy & Music (COLAM) at Redeemer College, **Ancaster,** Ont. Focus: Advent & Christmas music. Registration deadline Sept. 16. For info. call Janet Hoytema at (416) 648-2131 or toll free 1-800-263-6467.
Oct. 1	Organ recital with Delbert Disselhorst at Redeemer College, **Ancaster,** Ont. Starts 8 p.m. Tickets $7.50 regular, $5.00 seniors/students. To reserve call (416) 648-2131.
Oct. 1	Organizational meeting to establish an evangelical Christian support group for people with long-term mental illness (schizophrenia, chronic depressions, etc.) From 10 a.m. till 2:30 p.m. at Christian Horizon's Banquet Room, 384 Arthur St. S., **Elmira,** Ont. Speaker: Robert Uken, Clinical Pastoral Education Supervisor at Pine Rest Christian Hospital, Grand Grand Rapids, MI. For info. call Gerry Denbok (416) 639-1075 or Noel Churchman (519) 742-9516 in the evening.
Sept. 16	**NOTE:** CCM-Niagara chapter study session in **Fenwick** postponed.

Advertising deadlines

Dated	Mailed	2-column ad deadline	Classified deadline
Fri. Sept. 16	Tues. Sept. 13	Wed. Sept. 7-8:30a.m.	Thurs. Sept. 8-8:30a.m.
Fri. Sept. 23	Tues. Sept. 20	Wed. Sept. 14-8:30a.m.	Thurs. Sept. 15-8:30a.m.
Fri. Sept. 30	Tues. Sept. 27	Wed. Sept. 21-8:30a.m.	Thurs. Sept. 22-8:30a.m.

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Air Canada

Church news

Christian Reformed Church

Accepted

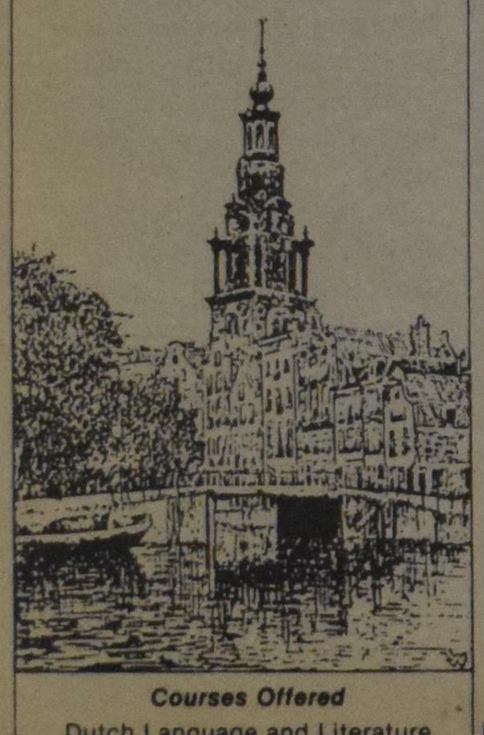
—to 2nd, Brampton, Ont., Rev. Homer Samplonius of Clinton, Ont.

Canadian Reformed Church

Called

—to Hamilton, Ont., for the second time, Rev. Clarence Stam of Fergus, Ont.

Netherlandic Studies Program
Spring Semester of 1989
in Amsterdam



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Call collect (712) 722-3771
Ext. 6263 or 6261

Deadline: November 1, 1988

DUTCH SERVICE

PLACE:

Ancaster CRC, #70 Highway 53 East, Ancaster, Ont.
(approx. 2 km west of Redeemer College)

DATE:

Sunday, September 25, 1988

TIME:

3:00 P.M.

PASTOR:

Rev. Henry De Moor Sr.

Timothy Christian School

Barrie, Ont.

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25th anniversary

the weekend of

October 7-9, 1988

Friday at 7:30 p.m.: Opening program
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Crossword Puzzle returns next issue.

Singles Conference

will be held

October 14-16, 1988

at Camp Shalom, Cambridge, Ont.

Cost: $85.00

For information call: **(416) 433-4041, 383-0978 or 259-6573**

Send registration to:
Fall Singles Conference
P.O. Box 231, Stn. A., Brampton, ON L6V 2L1
before September 30, 1988.

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"Homecoming Weekend"

November 4, 5, 6, 1988

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R.S.V.P. by Sept. 23, 1988

Coffee Break/Story Hour Workshops

DATE	PLACE	COORDINATOR	PHONE	*KIND
Aug. 10	Kanawha, IA—Wright CRC	Betty Mallen	(515) 762-3683	BAS
Aug. 10	Kanawha, IA—Wright CRC	Betty Mallen	(515) 762-3683	SH—p.m.
Aug. 27	Salmon Arm, BC—CRC	Rommie De Vos	(604) 832-6815	W-C
Sept. 6	Arroyo Grande, CA—Central Coast CRC	Velia Vander Plate	(805) 481-8844	SH—p.m.
Sept. 7	Arroyo Grande, CA—Central Coast CRC	Velia Vander Plate	(805) 481-8844	BAS
Sept. 7	Sumas, WA—CRC	Darlene Elenbaas	(206) 988-4803	W-C
Sept. 8	Visalia, CA—First CRC	Vera Grimmius	(209) 732-9524	BAS
Sept. 9	Visalia, CA—First CRC	Vera Grimmius	(209) 732-9524	SH—a.m.
Sept. 9	Grandville, MI—Olivet Ref.	Carol Ornee	(616) 532-6265	BAS
Sept. 10	West Sayville, NY—CRC	Erline Style	(516) 567-3294	BAS
Sept. 10	Kingsburg, CA—Mennonite Brethren	Arlene Bamford	(209) 896-6250	W-C
Sept. 12	Wyoming, MI—Rogers Heights CRC	Marge Gritter	(616) 532-3488	W-C
Sept. 13	Jenison, MI—Baldwin St. CRC	Carol Essenburg	(616) 669-6376	SH—p.m.
Sept. 14	Everett, WA—First CRC	Donna Kaemingk	(206) 259-5839	BAS
Sept. 15	Edmonton, AB—Glad Tidings CRC	Corrine Lozie	(403) 453-2788	BAS
Sept. 15	Edmonton, AB—Glad Tidings CRC	Corrine Lozie	(403) 453-2788	SH—p.m.
Sept. 16	Edmonton, AB—Glad Tidings CRC	Corrine Lozie	(403) 453-2788	W-C
Sept. 16	De Motte, IN—Roselawn Woods Comm.	Donna Byker	(219) 345-3404	BAS
Sept. 16	Grand Rapids, MI—Burton Heights CRC	Barb Boersma	(616) 942-8455	W-C
Sept. 17	Oak Harbor, WA—CRC	Mary Eelkema	(206) 675-2813	BAS
Sept. 17	Grand Rapids, MI—Brookside CRC	Janet Krosschell	(616) 452-6204	BAS
Sept. 19	Bellingham, WA—Birchwood Pres.	Joyce Jemberg	(206) 734-3085	BAS
Sept. 20	Highland, MI—CRC	Jean Venema	(616) 743-6163	W-C
Sept. 22	Lansing, IL—Bethel CRC	Louella Jellema	(312) 474-8668	SH—a.m.
Sept. 23	Westchester, IL—Westminster OPC	Pat Rudolph	(312) 562-6041	BAS
Sept. 23	Tacoma, WA—Community CRC	Dawn Noteboom	(206) 848-4302	BAS
Sept. 23	Tacoma, WA—Community CRC	Dawn Noteboom	(206) 848-4302	SH—p.m.
Sept. 24	Tacoma, WA—Community CRC	Dawn Noteboom	(206) 848-4302	W-C—8 a.m.–1 p.m.
Sept. 24	Telkwa, BC—CRC	Audrey Cotey	(604) 847-2832	W-C
Sept. 24	Bellflower, CA—Bellflower Baptist	Diane Dickenson	(213) 634-2910	BAS
Sept. 24	Troy, MI—North Hills CRC	Cindy Scherphorn	(313) 399-9251	BAS
Sept. 24	Troy, MI—North Hills CRC	Cindy Scherphorn	(313) 399-9251	SH—a.m.
Sept. 28	Grand Rapids, MI—Princeton CRC	Jane Zylstra	(616) 455-6834	SH—p.m.
Sept. 29	Scottsdale, AZ—Palm Lane CRC	Janice Kamps	(602) 947-0389	BAS
Sept. 30	Scottsdale, AZ—Palm Lane CRC	Janice Kamps	(602) 947-0389	SH—p.m.
Oct. 1	Scottsdale, AZ—Palm Lane CRC	Janice Kamps	(602) 947-0389	W-C
Sept. 30	Orland Park, IL—Calvary Ref.	Jeanne Hagenberg	(312) 349-6709	W-C
Sept. 30	Bellingham, WA—CRC	Mary Jo Menninga	(206) 734-9973	W-C
Oct. 1	Lynnwood, WA—Church of Good Shepherd	Tina Troost	(206) 778-6661	W-C
Oct. 10	Holland, MI—Faith CRC	Marla Van Iddekinge	(616) 392-7748	BAS
Oct. 15	San Jose, CA—Covenant OPC	Carolyn Johnson	(408) 446-4214	BAS
Oct. 21	Duncan, BC—First CRC	Susan Renema	(604) 246-3049	BAS
Oct. 21	Duncan, BC—First CRC	Susan Renema	(604) 246-3049	SH—p.m.
Oct. 22	Duncan, BC—First CRC	Susan Renema	(604) 246-3049	W-C
Oct. 24	Riverside, CA—CRC	Mary Jo Vis	(714) 689-3456	SH—a.m.
Oct. 29	Ontario, CA—CRC	Florence Heersink	(714) 983-3087	W-C
Nov. 5	Havertown, PA—Bethany College Pres.	Karen Hess	(215) 789-5916	W-C
Nov. 18	Portland, OR—Calvin CRC	Lynn Koetje	(503) 760-8489	BAS
Nov. 18	Portland, OR—Calvin CRC	Lynn Koetje	(503) 760-8489	SH—p.m.
Nov. 19	Portland, OR—Oak Hills Community	Myrna DeMots	(503) 645-2347	W-C
Nov. 17–19	Puerto Rico—Ponce and Rio Piedras	Rvdo. Torres and Rampolla		BAS, SH

*BAS (Basic) and W-C (Winning-to-Christ) workshops are held from 9:00 a.m. to 3:30 p.m. SH (Story Hour) a.m. workshops are from 9:00 a.m. to noon; p.m. workshops are from 7:00 to 10:00 p.m.

Please register two weeks in advance to allow time for preparation materials to be sent.

Inspirational Rallies

DATE	TIME	PLACE	CONTACT PERSON	SPEAKER
Sept. 8	9:30–11:30 a.m.	WEST MICHIGAN Hudsonville, MI—Georgetown CRC	*Norma Bouwkamp (616) 669-9296	Dr. Al Vander Griend
Sept. 8	9:30 a.m.–2:30 p.m.	WISCONSIN Sheboygan, WI—Calvin CRC	Susan Salm (414) 458-2120	Beth Seversen
Sept. 13	10:00 a.m.–2 p.m.	EAST COAST Wappingers Falls, NY—Immanuel CRC	Diane Averill (914) 297-5882	Marie Van Antwerpen
Sept. 14	9:30 a.m.–12 noon	CHICAGOLAND Orland Park, IL—CRC	*Brenda Venhuizen (312) 403-1811	Laurie Deters
Sept. 16	9:15 a.m.–12:30 p.m.	SOUTHERN CALIFORNIA Bellflower, CA—Bethany CRC	*JoAnne Scholten (714) 628-3132	Mary Graham
Sept. 17	10:00 a.m.–3 p.m.	ALBERTA, CANADA Edmonton, AB—Third CRC	Corrine Lozie (403) 453-2788	Phyllis Lindsey
Sept. 23	6:30–10:00 p.m.	NORTHERN BRITISH COLUMBIA Telkwa, BC—CRC	Audrey Cotey (604) 847-2832	Jean Dykshoorn

*There is no need to register for these rallies.

Directors' Day

Nov. 11 9:30 a.m.–2:30 p.m. Grandville, MI, Crossroads Restaurant — Marideen Holtrop, (616) 246-0762 (Coffee Break office)

Two or three key persons from each church program are invited to attend this special day. One should represent Story Hour. Out-of-staters are especially welcome! Please register by November 1. Cost is $7.50, lunch included.

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MEN'S LIFE

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Men's life workshops are scheduled for the following locations:

Date	Location	Contact Person	Phone
Sept. 10, 1988	Morrison, IL—Morrison CRC	Mark Ebbers	815-772-4320
Sept. 10, 1988	Oskaloosa, IA—First CRC	Ken Groenenboom	515-673-7923
Sept. 17, 1988	Hanford, CA—Hanford CRC	Floyd Burrus	209-582-4984
Sept. 24, 1988	Hull, IA—Hope CRC	Aldon Kuiper	712-439-1201
Sept. 24, 1988	No. Haledon, NJ—Covenant CRC	John Sikkema	201-956-8989
Sept. 24, 1988	Charlotte, NC—Tabernacle Church ARP	Tim Robinson	919-584-6929
Sept. 24, 1988	McKees Rock, PA—Providence Pres.	Daryl Davis	412-788-6100
Oct. 1, 1988	Burbank, IL—Immanuel CRC	Jim Kinnas	312-361-0563
Oct. 1, 1988	Denver, CO—Second CRC	Steve Ahrenholtz	303-733-8895
Oct. 1, 1988	Fenwick, ON—CRC	John Snieder	416-892-8488
Oct. 8, 1988	Highland, IN—Second CRC	Rog Zigterman	219-924-2921
Oct. 8, 1988	Laurel, MD—Atonement ARP	John Lowe	301-776-6590
Oct. 8, 1988	New Brighton, MN—Faith CRC	Ward Stienstra	612-571-0253
Oct. 15, 1988	Artesia, CA—Trinity CRC	Jack Irwin	714-776-9036
Oct. 15, 1988	Calgary, AB—Emmanuel CRC	Tom Friesan	403-240-3983
Oct. 15, 1988	Guelph, ON—Guelph CRC	Len Kamp	519-836-3614
Oct. 15, 1988	Holland, MI—Harderwyk CRC	Vance Elzinga	616-399-9190
Oct. 15, 1988	New Westminster, BC—First CRC	Bill Tuininga	604-521-0111
Oct. 22, 1988	Grand Haven, MI—First CRC	Peter Reiffer	616-842-5875
Oct. 22, 1988	Richmond, VA—Stoney Pt. Pres.	Tim Arnette	804-272-5199
Oct. 22, 1988	Sebring, FL—Sebring Holiday Inn	Bob Westenbroek	407-585-2011
Nov. 5, 1988	Firth, NE—Firth RCA	Virgil Tiedeman	402-791-5842
Nov. 5, 1988	Westchester, PA—Goshen Baptist	Jack Wilson	215-696-3188
Nov. 5, 1988	Grand Rapids, MI—Westview CRC	Jack Schipper	616-453-3105
Nov. 5, 1988	Edmonton, AB—Trinity CRC	Charles Tsang	403-478-1071
Nov. 5, 1988	Wyoming, ON—Wyoming CRC	Bill Hordyk	519-845-3786
Nov. 12, 1988	Seattle, WA—Church of the Good Shepherd RCA	Jack Sadler	206-542-5240
Nov. 12, 1988	Vernon, BC—Vernon CRC	Wout Brouwer	604-545-3926
Nov. 12, 1988	Nanaimo, BC—Christ Community	Ron Dorsey	604-753-6771
Nov. 19, 1988	Milford, NS—Faith CRC	Andy Ver Boom	902-639-2288
Nov. 19, 1988	Lafayette, LA—Asbury United Methodist	Charles Langford	318-984-4211
Dec. 3, 1988	Spokane, WA—Millwood Community Pres. Church	Jan Lowe	509-924-2350

Register early. Call the contact person in your area or the Men's Life office, (616) 246-0839, for more information.

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Dutch

Nederlander: maar liefst 207 liter koffie per jaar

AMSTERDAM (ANP) — Op basis van 5 gram koffie per kopje van 125 milliliter en een consumptie van 8,27 kilogram per hoofd van de bevolking consumeert de gemiddelde Nederlander 207 liter koffie per jaar, wat per dag 4,5 kopje per persoon betekent. Nederland behoort daarmee direct na Finland, Zweden, Denemarken en Noorwegen tot de vijf grootste koffiedrinkende landen in de wereld. Dit blijkt uit het jaarverslag van de Vereniging van Nederlandse Koffiebranders en Theepakkers.

Bij een prijs van f3 voor een pak koffie van 250 gram komt de kostprijs voor koffie uit op 6 cent per kopje. Uitgaande van een verbruik van 1 gram thee per kopje van 125 milliliter en een consumentenprijs van f1,77 per 100 gram kost de grondstof voor een kopje thee nog geen 2 cent. Het verbruik van thee per hoofd van de bevolking is vorig jaar uitgekomen op 665 gram.

In 1987 werd 70 procent van de koffie gekocht via het levensmiddelenkanaal en dus thuis gedronken. De totale omzet in het levensmiddelenkanaal bedroeg vorig jaar f27,8 miljard. Daarvan nam de koffiegroep f988 miljoen voor haar rekening of 3,6 procent. Dit betekent een daling ten opzichte van de 5 procent in 1986, die zonder meer kan worden toegeschreven aan de lagere consumentenprijzen voor koffie, aldus het verslag.

Het aandeel van cafeïnevrije koffie in de Nederlandse consumptie is gestegen van 3,2 tot 4,1 procent. Vanaf april 1987 zijn de consumentenprijzen voor koffie onveranderd gebleven. Volgens het verslag kan dit als uitzonderlijk worden bestempeld.

Van de Nederlandse bevolking (15 jaar en ouder) drinkt 94 procent koffie, variërend van incidenteel tot regelmatig. Van hen voegde vorig jaar 55 procent suiker of zoetstof toe en 69 procent melk, room en dergelijke.

Overgenomen uit: Friesch Dagblad.

Nieuwe vinding laat verlamden staan en lopen

ENSCHEDE — Dank zij elektrostimulatie kunnen mensen die totaal verlamd waren, weer tientallen meters lopen. Dit resultaat, bereikt bij de Universiteit Twente en het revalidatiecentrum 't Roessingh in Enschede, was onderwerp van een congres in Twente.

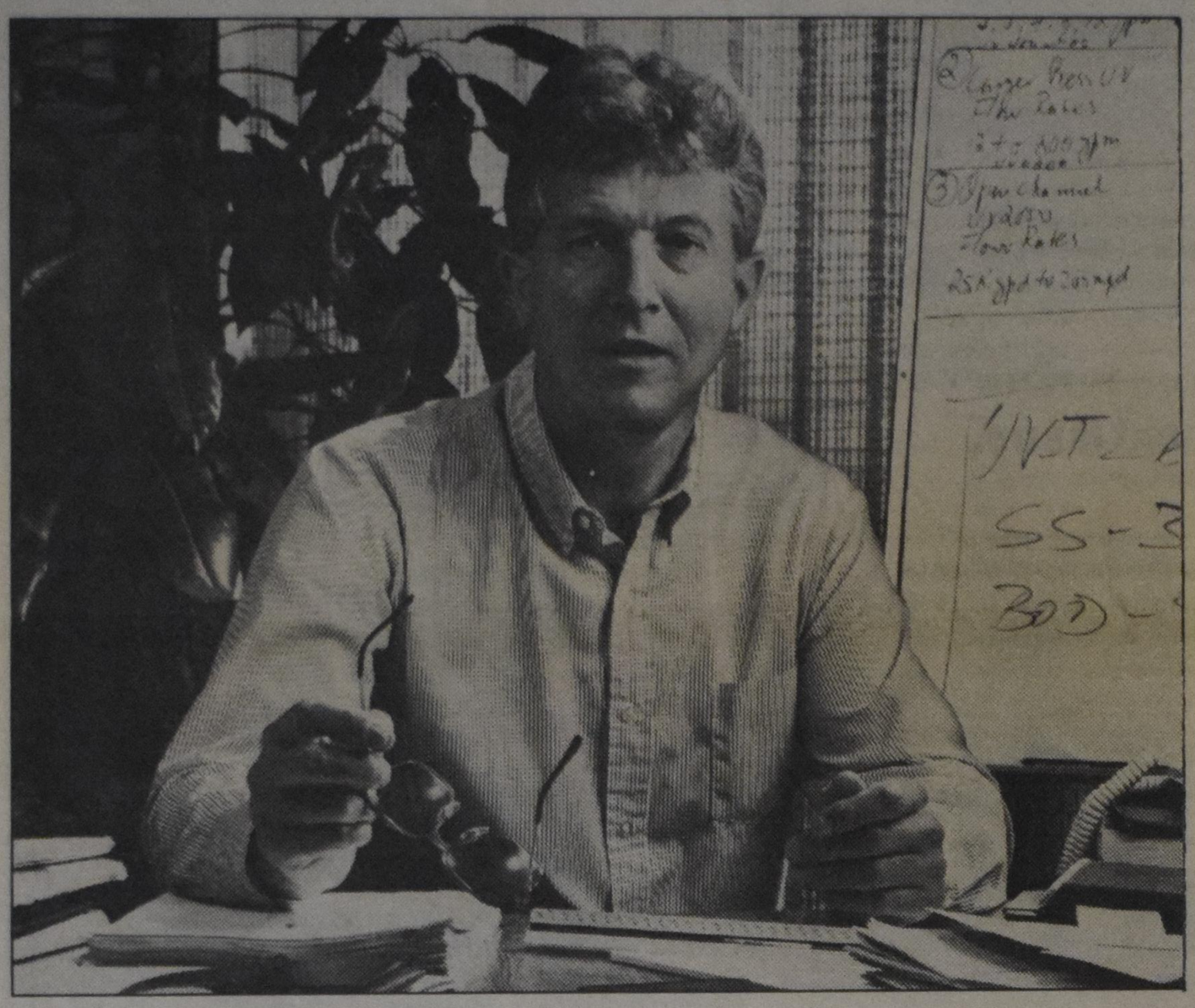
De functionele elektrostimulatie kan uitkomst bieden voor bij voorbeeld dwarslaesie-patiënten, van wie het aantal alleen al in ons land jaarlijks met 200 groeit door verkeersongelukken. Zo ook voor de mensen van wie een groot deel van het lichaam is verlamd door een hersenbloeding of door een ernstige rugbeschadiging als gevolg van een ongeval.

Bij het onderzoek in Twente wordt een soort pace-maker die stroompjes afgeeft aan zenuwen of spieren, op de huid aangebracht. Door het afgeven van stroom aan een zenuw die buiten werking is geraakt, komt een spier alsnog weer in beweging. Op die manier is het gelukt mensen uit hun rolstoel te krijgen, te laten staan en zelfs weer tientallen meters te laten lopen.

De methode is ontwikkeld door de hoogleraren dr. G. Zinvold en dr. H.B.K. Boom, respectievelijk medicus en technicus. Ze streven er naar de apparatuur zo te verkleinen dat deze kan worden geïmplanteerd.

Het onderzoek trok geleerden uit de gehele wereld naar het congres in Twente.

Overgenomen uit: Noord Hollands Dagblad.



" 'Free Trade.' We maken ons er nu klaar voor."

H.J. (Hank) Vander Laan, Directeur, Trojan Technologies Inc., London, Ontario

"We begonnen tien jaar geleden met slechts twee mensen en een idee. We wisten toen al, dat de Verenigde Staten het belangrijkste afzetgebied voor ons zou worden.

"Wat ik zou willen zeggen tegen mensen zoals ik is: je zou wel eens aangenaam verrast kunnen worden — als je tenminste bereid bent om risico's te nemen — door de ontdekking, dat je best in de Verenigde Staten kunt concurreren, mits je je goed voorbereidt en er hard voor werkt.

" 'Free Trade' hangt veel af van het zelfvertrouwen van individuelen, zaken en organisaties. Ik geloof dat, als we dat zelfvertrouwen hebben, we met 'Free Trade' er wel bij zullen varen."

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Hon. John C. Crosbie, Minister for International Trade
L'honorable John C. Crosbie, ministre du Commerce exterieur

External Affairs Canada Affaires extérieures Canada Canada

Verschil in waardering

Een aardige anècdote ter illustratie van de bijzondere waardering van de preek in onze gereformeerde gelederen is het verhaal van de ouderling-boer in een dorp in het noorden van Friesland, die op zekere zondagmorgen (vanwege "keallerij?") te laat in de kerk arriveerde. De koster liet hem binnen en fluisterde hem toe: "Hoekstra hat noch neat mist, want de preek moat noch begjinne ..." Overwaardering van het ene element van de eredienst houdt eigenlijk automatisch in, dat een ander element gemakkelijk wordt ondergewaardeerd.

Ook daarover hoorden wij één dezer dagen een aardige anecdote, die wij u niet willen onthouden. Een jong echtpaar, waarvan de vrouwelijke helft diaken en de mannelijke helft organist is, had onlangs een familielid te logeren, dat "het wondere ambt" bekleedt en die zondag ter plaatse zou voorgaan. Aan tafel werden wat plagerige opmerkingen geplaatst over de nederige rol van de diaken en de bijrol van de organist, waarop onze "orgelman" (terecht verontwaardigd) reageerde met de snedige opmerking: "Dat kan allemaal best zo zijn, maar in de bijbel staat toch maar fijn, dat de Heilige troont op de lofzangen van Israel (Ps. 22) en dus blijkbaar niet op de preken van de dominees."

Zo'n zuiver Schriftuurlijke repliek stemt zelfs een predikant tot zwijgen. Het citaat betekent intussen wel, dat wij de lofzangen niet mogen onderwaarderen. Dus: zondag maar weer even flink meezingen!

Uit: Friese Kerkbode.

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Mededeling van het Consulaat-Generaal der Nederlanden te Toronto

De Consul-Generaal der Nederlanden te Toronto maakt bekend, dat met ingang van 1 september 1988 met de waarneming van het Vice-Consulaat der Nederlanden te London, Ontario, is belast:

Richard Dirk ter Vrugt
402 Regal Drive
London, ON N5Y 1J7
Tel. (519) 453-0762

Persoverzicht

Carl D. Tuyl

Nog wat aarzelend, maar toch vastberaden, als een zwemmer aan het eind van de duikplank, deelde Monsieur Mulroney mee dat er waarschijnlijk een verkiezing zou komen in de herfst. Zijn partij blijkt nu volgens een recent opinie-onderzoek in de meerderheid te zijn. Het is nog te vroeg om te speculeren over de uitkomst van de verkiezingen, maar er bestaat een kans, dat geen van de drie partijen een absolute meerderheid zou kunnen behalen.

★★★★

Een brand in Quebec wees weer eens uit hoe hoog de prijs is die we betalen voor industrialisatie. Een wolk van vergif maakte de evacuatie van een hele buurt noodzakelijk. Meer dan drieduizend mensen moesten huis en have verlaten. Alberta is de enige provincie waar dergelijke giftige stoffen vernietigd kunnen worden, maar men bedankt er daar voor om een andermans vuile zaakjes op te knappen.

★★★★

Onze Minister voor Kulturele Zaken, Flora MacDonald, vloog hangend aan een vliegertje van een achtduizend voet hoge berg in Frankrijk naar beneden. De Minister, die haar vier-en-zestigste verjaardag al gevierd heeft, is ogenschijnlijk nog niet klaar voor de V.U.T. en ze zal in de komende verkiezingen wel van zich laten horen. De Minister voor Veteranen-zaken, George Hees, zelf een eertijds gewonde veteraan, gaat op zijn lauweren rusten, na een acht-en-dertig-jarige carrière in politiek.

★★★★

We zitten weer eens midden in een staking bij de posterijen. Het is daar horten en stoten of halen en brengen. Zou daar nu niets aan te doen zijn? Er is natuurlijk al van alles geprobeerd, maar niets schijnt te helpen. Ondertussen betalen we vier-en-zeventig cent om Tante Katrien in Nederland een ansichtkaartje te sturen.

★★★★

De man die als voormalig Minister voor Defensie verantwoordelijk was voor de invoering van die smakeloze eenheidsuniformen voor leger, vloot en luchtmacht — Paul Hellyer — probeerde kandidaat voor de Liberale Partij te worden in een Toronto kiesdistrikt. Het lukte 'm niet. Het was wraak van de Jantjes.

★★★★

Air Canada is te koop, tenminste voor een gedeelte. De luchtvaartmaatschappij heeft een goed jaar gehad en verwacht een miljoenen-transfusie als de aandelen aan de markt komen.

★★★★

In een rapport over Immigratie-zaken werd gekonkludeerd, dat Canada's bevolking omtrent de eeuwwisseling zou beginnen te verminderen. De gemiddelde geboortecijfers zijn te laag om het huidige bevolkingspeil te handhaven. Toch is er in Canada de algemene publieke mening dat er teveel immigranten worden toegelaten. Wat we nodig hebben in ons land is meer belastingbetalers.

★★★★

Zoals auto-racers die ongeduldig de start afwachten en alvast hun motoren flink laten lopen, geven Broadbent en Turner een hoop gas. Broadbent beloofde de nieuwe zogenaamde medicijnen-patentwet in de prullemand te doen landen en Turner is nog steeds op zijn kruistocht tegen het handelsverdrag.

★★★★

Bierbrouwers zijn bezorgd over verminderde konsumptie. We worden opgewekt onze vaderlandse plicht te doen door meer van hun produkten te konsumeren. Over het feit dat een uitgedroogd mens, neergezegen op een restauratie-oase, twee zuurverdiende dollars moet neerleggen voor een glaasje nat wordt in alle talen gezwegen. Het bier mag dan best zijn, het is ook verschrikkelijk duur. En iemand die het kan weten verzekerde me van de week, dat er goud te verdienen is in bronwater. Dit is onze tip van de week voor aspirant entrepeneurs.

★★★★

De grappen over de Republikeinse kandidaat voor het vice-presidentschap in Amerika zijn niet van de lucht. De man werd er verbolgen van. En wie kreeg de schuld? De pers natuurlijk. De verkiezing daar is nog niet goed op gang, maar het zal niet zo lang meer duren of het gaat van dik hout zaagt men planken.

★★★★

Stakingen in Polen kan ik begrijpen. Bij Canada Post wordt er gestaakt over tien minuten meer lunchtijd, in Polen staken de arbeiders voor lunch. De lonen hebben de stijgende inflatie daar niet bij kunnen houden. Het staat te bezien of de stakingen in de geest van glasnost opgelost kunnen worden.

★★★★

Gorbachevs doorn in 't vlees — Yegor Ligachev — heeft zich nog steeds niet overgegeven. Zijn tegenstand tegen glasnost zowel als perestroika gaat door. De Russische pers liet zich niet erg komplimenteus uit over wijlen President Zia van Pakistan en er wordt in Moskou gehoopt op een verandering van koers, speciaal natuurlijk met betrekking tot de Pakistaanse houding tegenover het Afghanistaanse regime in Kabul.

★★★★

De rellen in Burma onderstrepen een tragedie van jaren. Armoede hangt over het land, dat vroeger rijst exporteerde naar alle werelddelen. Geologen wijzen er op, dat het land letterlijk op olie zit. In een roes van nationalisme werden in 1964 alle buitenlandse deskundigen en maatschappijen het land uit gewezen. Sinds die tijd is de ekonomie gezakt tot het tegenwoordige pauper peil.

★★★★

De Europese Ekonomische Gemeenschap streeft naar opheffing van alle accijnzen bij het jaar 1992. Ook zou er dan een geld-eenheid: de Eurodollar komen, en een centrale bank. Het gaat de ijzeren dame — Mevrouw Thatcher — een beetje te ver. Maar ze kan er niet veel aan doen. Ekonomen zijn bezorgd over de eventuele formatie van drie ekonomische eilanden: Amerika, Canada en Mexico, de Europese Gemeenschap, en het Aziatische blok onder leiding van Japan.

★★★★

Om het tegenwoordige debat in ons midden gaande te houden vermeld ik het volgende: Twee dierentuin-oppassers waren op zoek naar een aap die uit zijn kooi was ontsnapt en die een goed heenkomen had gezocht in de bibliotheek van de direkteur van de dierentuin. De oppassers vonden de vluchteling in de leeszaal verdiept in twee boeken tegelijk — de Bijbel en "Het onstaan der soorten" van Charles Darwin. Vroeg één van de oppassers: "Wat zou die aap nou in vredesnaam met die boeken uitspoken?" Zei de ander: "Makkelijk genoeg, hij probeert er achter te komen of hij zijns broeders hoeder is, of zijn hoeders broeder."

★★★★

Er was ook een dame die bij een geleerde binnen liep en over haar kwalen begon te klagen. "Ik ben een dokter in de filosofie," zei de geleerde. "Oh," zei de dame, "daar heb ik geen last van, ik kwam hier voor m'n rummetiek."

Carl Tuyl is predikant van de Christian Reformed Church, Kingston, Ont.

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Books/Meditation

Robert VanderVennen, book review editor

Canadian history

French Calvinists in Canada

Canada's Huguenot Heritage, edited by Michael Harrison. Toronto: Huguenot Society of Canada (Box 1003, Station A, Toronto M5W 1G5), 1987. 231 p., paper, $30.00. Foreword by the Rt. Hon. Roland Michener. Reviewed by Joan C. Provins, a Huguenot living in Toronto.

The Protestant resurgence in Quebec today gives a special timeliness to this book. It arises from celebrations, including a conference, held in Toronto in 1985 to commemorate the 300th anniversary of the revocation of the Edict of Nantes, which opened the way for King Louis XIV and the Catholic church to persecute French Protestants. Of special interest to Canadian Calvinists is the fact that their spiritual leader, Jean Cauvin, was French and, therefore, might be said to be the first Huguenot.

Julian Dent answers the question "who were the Huguenots?" by saying that they were French-speaking Calvinist Protestants, with non-Calvinist Protestants not generally being called Huguenot. Dent also explains who it was that became Calvinists in France, and why the French crown tried to destroy Protestantism in the 17th century.

Huguenot roots in France

Jonathan Pearl relates the persecution of Protestants to public concern in France with demonology and witchcraft, and argues that Catholics wrote books which alleged that Protestantism was a demonically inspired heresy that led to Satanic activity and witchcraft.

The historical pre-Canadian roots of the Huguenots are developed by L. Jane Abray in her chapter on the Huguenot refugee community in Strasbourg, by Gragory Hanlon on 17th century Aquitane, and by Donald Pilgrin on conditions in the later 17th century. Brian Musselwhite illustrates the artistic influence of the Huguenots with photographs of beautiful Huguenot silver.

A theatrical play by Alan Richardson of Trinity Theatre Toronto was commissioned for the Toronto tercentenary celebrations. It was a marvellous event, though in printed form it loses some of its vitality, especially in the way it is visually presented.

Huguenots in Canada

The second part of the book, enriched by the first part, deals explicitly with the Huguenots in Canada. A general problem is lack of documentation of the crucial 200-year period starting around 1575 in a pioneer society where written records were not well kept. Added to this is the problem that with later Catholic supremacy in Quebec the Protestant heritage was suppressed, and many Huguenots changed the spelling of their names to try to erase evidence of Huguenot roots.

This problem is dealt with by John Moir in his chapter "Canada and the Huguenot Connection, 1577-1627." J. Stevens Cox visually reproduces some fascinating news publications and stories from the year 1628.

What has promise of being the most interesting chapter in the book is, alas, the only chapter written in French. Marc-Andre Bedard writes on "La Presence Protestante en Nouvelle-France" during the period 1534-1759. He writes that there were severe restrictions on Protestants in Quebec, who were chiefly merchants, tradesmen and soldiers, but there was little physical persecution. Protestants were paid money to convert, babies had to be baptized by priests, and no Protestant clergy were permitted in Quebec. Protestants were not permitted to enter the professions, except for medicine, nor could they become administrative officials. Protestant response to their condition was largely passive and individual, says Bedard.

Most of the French traders were Huguenots, but it is difficult today to identify the traders by religion, says J. F. Bosher. Joan Magee relates the story of the Nova Scotia Huguenot family of Jacques Pineau of Lyon and its Mayflower connection in the 18th century.

The banquet speech of J.J. Robinette, himself a Huguenot, and the sermon that Rev. David Craig preached for the commemoration at the historic St. Andrews Presbyterian Church in Toronto — an outstanding feature of the conference — fittingly round out this fascinating book. Extensive bibliographies are included.

The writers show that Huguenots assimilated into Quebec society for their own self-preservation, but today there is a strong interest in tracing their history. This book is a treasure and tribute to French Calvinists and deserves wide reading in Canada where so little is known about our French Protestant heritage.

For church news see page 17.

Friends of God

Wayne Brouwer

Promises, promises

"The promise is for you and your children and for all who are far off." **(Acts 2:39)**

"Promises?" exclaimed Jonathan Swift; "Promises and pie crust are made to be broken!"

That's all too true in our uncommitted world. The weekend edition of our local newspaper carries a column called "Single-Minded," jointly written by two Londoners. A few weeks back columnist Michael Courten shared his views on dating and marriage. Promises and commitments, he said, were the worst slavery that could happen to a person. Avoid making any promises at all! And if you have made promises, find creative ways to break them before they break you!

At best, we carry in us a guarded skepticism about promises; at worst, we fear the bondage they might bring.

But our fear and skepticism don't stop us from making new promises each day: "I'll be home at 5:30!" "See you next week!" "Yes, I'll have that done tomorrow." "I'll write you once a month."

Two reasons for promises

Why do we keep on making promises even when our closets are full of broken ones? For two reasons, I think. The first is that our lives have a future. We live on the edge of tomorrow. We are not stopped in time. We are not stagnant pools that once in a while stir up the same old feelings and memories and decay. What we are today we know will be changed tomorrow. And so we make promises as a way of seizing control of our destinies.

The second reason is this: we make promises because others depend on us. We do not live alone in this world. We are not isolated hermits, or Nietzsche's grand "superman" who stands gloriously alone. We need others, and others need us. And promises seal that relationship.

Thornton Wilder points that out in a powerful way in his drama *The Skin of Our Teeth*. George and Maggie Antrobus have been married for years. But then World War II comes along and upsets everything. The whole world turns upside down. No one could have predicted it when they got married. Things changed. Things are different now. And George has fallen in love with another woman.

Now he is trying to tell Maggie that he is leaving her.

But instead of flying into a rage, Maggie softly reminds him of a promise: "I didn't marry you because you were perfect. I didn't marry you because I loved you. I married you because you gave me a promise."

And she takes off her wedding ring and holds it up and looks at it. "That promise," she says, "made up for your faults. And the promise I gave you made up for mine. Two imperfect people got married, and it was the promise that made the marriage!"

George protests, "Maggie ... I was only 19!"

But Maggie continues, "And when our children were growing up, it wasn't a house that protected them; ... it was a promise!"

Beautiful!

And now for the guarantee

But what's that got to do with the promises Peter spoke about?

Just this: if our lives depend on promises because the future is an unknown book waiting to be written, and if we need promises to live together in the human society, then we need a glue that makes our promises stick, and seals our destinies with a guarantee bigger than ourselves.

"Do you want a promise you can trust?" asks Peter. "Do you need a person you can count on tomorrow, and for all the tomorrows to come? Then look to our covenant God, whose name Yahweh means 'I will be there with you!' And take hold of his promises in Jesus Christ, whose resurrection seals your hope in glory!"

Though I walk through the valley of the shadow of death and broken promises, the glory of eternity lights my way. For my God, the God who makes and keeps promises, has given me something for which to hope!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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